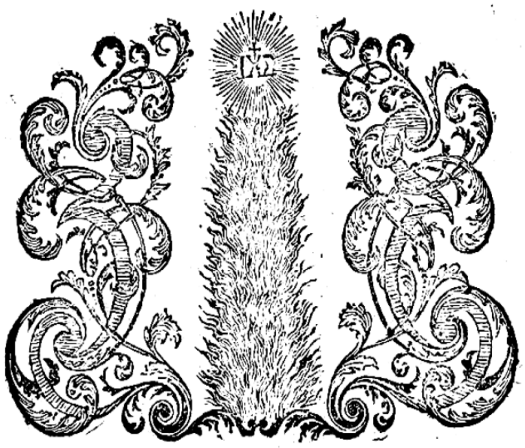
LIVES

of the

BASILIANS



VOLUME: ONE

† PRIESTS

Father Meletius Kopystensky, a man of exceptional learning, descended from a distinguished line of ancestors. Called by the inspiration of the Holy Spirit to the fold of Christ, he renounced schism and became not merely an adherent of the Holy Union, but also its vigorous defender and preacher. He rendered his prayer truly winged, so that it might penetrate heaven more swiftly and surely, joining to it very frequent fasting and almsgiving. He was also most active in erecting monasteries, churches, and memorials of the Fathers—works which God esteems as almost the only immortal things in mortal man—even when death threatened through plague or the sword of enemies. He had already been appointed coadjutor of the Bishopric of Przemyśl, but an incursion of the Cossacks forced him to flee, so that, abandoning his dignity, he might preserve his life in hiding places. At first he withdrew from the tyrants who were raging against the Union; afterward, with a noble spirit and courageous heart, he faced every instrument of torture and the slaughter itself. He could in no way be persuaded to cease being an adherent of the Union. At last sentence was passed that his tongue, hands, and feet should be mutilated. Hacked into pieces and resplendent in the purple of his own blood, without feet he passed into the company of the martyrs, and without hands he received the palm. Truly, because he had defended His Union, the Lord clothed him in the garment of salvation and adorned him with a crown like a bride.

FATHER GERASIMUS KULCHYTSKY, a native of the foothill regions, devoted himself to learning from his earliest youth and became renowned not only in the secular sphere, but still more in religion: a philosopher and a preacher scarcely second to any. For a long time he remained at the side of Athanasius, Bishop of Przemyśl, sharing in his many labors and calamities. The love of eternal life and the pursuit of spiritual wisdom occupied the highest citadel of his heart. Thus, while despising this fragile life together with its wisdom, he obtained in a blessed exchange the fullness of the Divine Spirit, who called him onward to eternal glory. He devoted himself to humility,

which Christ taught by word and example. He eagerly sought to fulfill the obedience which the Lord showed to His Father and His Mother. He learned the other virtues, so that he might possess within himself the light of the life of salvation. He followed Christ and imitated Christ, that he might attain to Him.

More than once he declared war upon sins, and often proclaimed battle against the vices, confident of victory, because earthly enemies could not overcome the heavenly weapons within him, worldly opposition could not prevail against the Divine King, nor could the Devil disturb this vigilant and sober man by his enchantments and temptations. Therefore, captured and inflamed by the fire of Christ, he became as one dwelling alone upon the earth, so little did he care either for vainglory or for the insults cast upon him. He fled harmful pleasures, hostile joys, and desires destined swiftly to perish; for he knew well that there is no fruit in ceaselessly desiring those things which, even if they do not cease of themselves, must nevertheless be abandoned. He therefore transferred his love from perishable things to incorruptible ones, and his soul, called to sublime things, delighted in heavenly realities.

Moved and guided by this Spirit, he fell into the hands of the Cossacks, from whom he suffered abuse on account of the Union. When he declared himself its champion and defender, one of them thrust a sword into Gerasimus’s breast and, after inflicting wounds upon him, also cut off his head. In defense of the visible Head, he offered his own head to God and to the Church.

Jakiv Susza also mentions him in the Life of Blessed Josaphat, Roman edition, miracle 85, folio 127. When, because of the Union, he was imprisoned by a prominent schismatic noblewoman, he endured not only severe afflictions but, having been forewarned of his death, also mourned the impending loss of his life. Yet through the favor of that Martyr, Josaphat, he was not only freed from the prison at Piotrków, but, when Krupecki prosecuted the case, the noblewoman was sentenced by the Tribunal of Lublin to confinement in a tower and to other severe penalties. Her release from these punishments cost her as much

as thirty thousand scudi, while he, whom his enemies had regarded as lost, triumphed over them.

FATHER PAULINUS DEMBSKI, a glorious propagator of the Faith in various parts of the world, was sent in 1648 as a missionary of the Holy Apostolic See to Serbia and Bulgaria, to the Patriarch at Peć. First, in the city of Kotor on the borders of Serbia, for six years he explained to others the literary studies that were to be practiced. By order of the Sacred Congregation for the Propagation of the Faith, a great number of sons of the nobility gathered for this course of studies. He was frequently received with hospitality and friendly familiarity by the Patriarch of that place, who at that time was most firmly attached to schism; but, with God granting success, he led him to a better and wiser disposition.

For when a diocesan synod had been convoked, by the authority available to him over the bishops of that region—for twelve archbishops, forty-one bishops, thirty abbots, and approximately fourteen thousand monks were subject to him—the Patriarch appointed a delegation to Pope Alexander VII to render obedience to the Holy Apostolic See. Paisius, a bishop, was sent in his own name and in the name of the entire kingdom, but, being intercepted by the Turks, the legate was cruelly murdered on the road.

Once again, with united minds and desires, the chief archimandrite of the patriarchal monastery was chosen to carry out the same mission together with Father Paulinus. They were received with great favor by the Holy See, especially Father Paulinus, who, after receiving a blessing, was sent back to those same regions in order to confirm souls in their holy resolution. While he devoted himself to this labor and led an apostolic life, he was seized by illness and, to the profound sorrow of the people, passed to the other life around the year 1656.

FATHER LAURENTIUS KOSSOWICKI foreshadowed, in a youth filled with virtues, the pious ordering of the rest of his life. After completing his studies with the Muses, he passed to the

monks, among whom he laudably completed his probation and profession. He soon became a teacher of the holier life, being a most distinguished doctor of theology and highly skilled in the Hebrew language.

At no time did the flames of lust willfully burn within him, nor did any shameful thought defile the beautiful appearance of his soul before God. Neither did an abundance of earthly possessions raise him up in pride, nor did avarice close the bowels of his mercy against the poor. Perpetual angelic chastity flourished in him. He continually sighed for the heavenly kingdoms and strove in all things to fulfill the will of God by resigning his own.

Imitating the angels upon earth, he fought against temptations for the sake of piety; and because he faithfully observed the obligations of the heavenly militia, he was surely crowned with victory in the triumphal camp of the eternal King. He was exceedingly patient in enduring injuries and, at times, slanders. Whenever his spirit burned with grief over an injury he had received, he recalled Christ and the wounds of Christ, reflecting how small a part this was of what his Lord had suffered. In this manner he extinguished the pain of his soul as though water had been poured upon it.

During a prolonged illness he exercised great patience. Fortified also by the saving remedies of the Church, he died at Navahrudak, there to rest until the final Judgment of the Lord.

FATHER NICANOR KOTARSKI, Archimandrite of Polotsk, did not permit the warfare of this world and innocence of life to remain bound together under the same yoke. For, numbered among the heroes of his country, he long fought in various battles against its enemies for the preservation of its integrity. Mortally wounded by an arrow, he entered another arena, there to fight for God and for his own salvation. In order that he might devote himself to this service, he obtained release from secular military duty, so that he could fulfill his spiritual vocation.

Thoroughly trained in religious conduct and discipline, he remained for a long time at the side of Metropolitan Antonii

Sielava. From him, as a precursor of his virtues, he also attained the dignity of the Abbey of Polotsk. There he maintained a sober life adorned with religious virtues. Following the precept of Cyprian, his rule was to devote himself more frequently to prayer and pious exercises, to apply himself to the reading of spiritual books, and to converse with God through acts of contemplation. By these saving precepts he was ordered and instructed toward upright conduct.

Thus he fought so commendably against the assaults of inward enemies that he was judged worthy of a crown. He cast aside the flattering world, mocked the tempting enemy, and not seldom triumphed over himself and his passions, crucifying the lustful concupiscence that tormented him. At length, as an honored father full of years and of unquestioned praise among posterity, fortified with all the Sacraments, he exchanged life for death at Polotsk, where he was buried and rests.

FATHER GERVASIUS HOSTIŁOWSKI, Hegumen of Mogilev, distinguished both by his manner of life and by his virtues, passed the first beginnings of his youth in companionship with the Muses. Through their favor he acquired for himself great renown for wisdom. Growing weary of the deceptions of the world, he passed from them into the inner sanctuary of holier wisdom, and, although already a pupil of great distinction and learning, he endured becoming as a child again among the recruits of Christ.

He made his profession at Byten in 1615 and confirmed it by worthy acts of virtue. He fought piously and gloriously against deadly enticements, knowing that in this struggle daily martyrdoms can never be lacking for Christians, and much less for religious. His heart burned in the way of the Lord and, amid the fires of the age, was strengthened by divine fire. Like the youths in the Babylonian furnace, amid the hissing violence of the flames, he was refreshed with dew and sang a hymn of glory to the Lord.

He endured much labor among the schismatics of Mogilev. The obstinacy of the dissidents, unable to tolerate his zeal and

apostolic manner of life, omitted no wickedness that it could devise against him. Yet he emerged superior to every effort, until Muscovite power drove him from Mogilev and from his office as superior. Even after being expelled, he found no security of peace and quiet anywhere in Lithuania, since the tyranny of the Cossacks was devastating the country far and wide.

Together with the other Fathers, he was exhausted by the hardships and anguish of flight. Nevertheless, having first been fortified by the saving remedies of the Church, he bade farewell to this world and is to be numbered among the great confessors.

FATHER SYLVESTER MATUJA was born of parents who were both infected with the Calvinist heresy. He himself followed that doctrine, which is contrary to the truth, and adhered to it most tenaciously. He avoided association with the orthodox, openly displayed an aversion toward them, and recoiled from the supporters of the Holy Roman Church as though from something utterly disgraceful. He therefore attached himself to patrons who shared the same purpose and zeal, foremost among whom was Duke Radziwiłł of Slutsk, at whose court Sylvester served as a catechist.

But through the working of the Holy Spirit, after he had entered into close friendship with Father Jerotheus Cis and had been thoroughly instructed in the articles of the Faith, he immediately renounced Calvinist unbelief and embraced the true Faith. He abandoned the world, worldly expectations, and ducal favor, and went to the hermitage at Byten, to Father Symeon. There he was received with great affection and clothed in the sacred monastic habit. Among the servants of Jesus Christ he raised the trophy of probation and perfection.

Yet, through the instability that troubles the human mind—or rather, by the permission of divine providence—before he had fully completed the year of probation, he adopted the fickleness of Lot’s wife, resumed his former manner of life, and returned to secular liberty. He lost heart in religious observance. The superior, yielding him to his own will, declared with prophetic certainty that Sylvester would return to Byten, but only after

being instructed through misfortune and injury. The warning was sung to deaf ears, but he soon experienced the weight of suffering and wounds. For, having become entangled again in the occasions of the world and finding himself confronted by a rival ready to fight him, he was left by that man with a grievous scar. Recalling the oracle of his father and admonisher, as soon as he recovered he returned a second time to Byten.

There he began anew the proper method of living and advancing in perfection, and laudably completed his religious formation. He possessed a special gift and facility for preaching the word of God, with such effectiveness that the hearer commonly departed contrite and the heretic recovered from his obstinacy.

Consequently, his adversaries treacherously attacked him while he was lodging in a certain place. When they attempted to strike him as he was falling asleep, they violently forced open the doors of his little room, beat him with clubs, battered him with their fists, and, after inflicting mortal wounds, secured their safety by flight. From Zhyrovichy he set out coughing for Byten. There, amid acts of longing directed toward Jesus, Mary, and the holy patrons, at the final moment of his life, singing praises to God and purifying his conscience, he died with these words: “I live, now not I, but Christ lives in me.” This occurred in the year of restored human salvation 1656, on the Nones of March.

FATHER DEMETRIUS BONDAROWICZ, OR BUNAREWICZ, disappointed the hopes of his parents by becoming a follower of Christ. Through the great battles that he continually waged against human enemies, he became a distinguished conqueror of himself. For, sufficiently armed by the help of heaven and by his own virtue, he persuaded many to surrender themselves to Christ. Affability, modesty, and an inward holiness accompanied him.

He knew well how to restrain his passions through the united strength of the virtues. He strove to overcome anger when provoked by gentleness, to extinguish fury by meekness, to soothe malice by goodness, to overthrow cruelty by piety, to punish impatience by patience, to overcome disputes by accepting

injuries, and to cast down pride by humility. For by these weapons vicious passions are conquered.

He was a special devotee of the Blessed Virgin Mary and of Saint Barbara, whom he resolved to regard as his patroness every day.

Having therefore been summoned to Byten, and as though foreknowing the final day of his life, he came upon the Gospel appointed for the Sunday of Carnival according to the order of the Eastern Church, concerning the Last Judgment of God. He expounded the word of God and thundered from the depths of his heart, repeating the admonition of Saint Ephrem: "Woe to unjust men; woe to the shameless; woe to those who pursue delights and pleasures; woe to the proud, for at the very moment of death and amid the anguish of hell they shall learn, at their own peril, that nothing is more excellent than the fear of God."

He renewed the remembrance of death, which must certainly come. He showed that the death of the just is both the departure from the present life and the entrance into a better one. Death is good if we die to sin and live to righteousness. The present death must necessarily come first, so that the secure death may afterward be attained. As long as we are permitted to live in the flesh, we must die to the world, so that after the death of the flesh we may begin to live for God.

Striking his hearers with exhortations of this kind, he foretold that death was plainly drawing near to him. He therefore subjected his conscience to the keys of penance, and at sunset he himself fell asleep in death, pleurisy having seized his heart, in the year 1656, on the fourteenth day before the Kalends of April.

FATHER JUSTINUS OBRYCKI, a most exact observer of religious discipline and a devoted cultivator of virtue, was from his earliest formation in the Order dedicated to simplicity and was a most loving son of obedience. He spent a long period at Minsk, diligently promoting divine worship, attentive to good order and advancement in upright living. Nothing could appear burdensome to him, for, with his mind and spirit always withdrawn from the

desires of the world, he reflected that the sufferings of this present time are not worthy to be compared with the glory to come. He was capable of desiring nothing in this wicked world, since his eye continually longed to behold the good things of the Lord in the land of the living. He therefore did not entangle his soul in worldly desires.

He continually aspired toward the Wonderworking Virgin renowned at Zhyrovichy, although at Minsk as well he devoted himself to promoting her honor. Hence he merited also to rest in the sacred place at Zhyrovichy. For he came from Minsk to Zhyrovichy with his superior, Father Constantine Witopolski, for the sake of devotion, and soon contracted a mortal illness. After celebrating the sacred Liturgy, he began to decline continuously for three days, and within the space of one week obtained his desire: that his body should rest in the place for which he had longed with his heart and soul. Having lived as a lover of the name and honor of Mary, this Marian man desired to close the epilogue of his life not without Mary, in that sacred place which she had chosen so many centuries before and adorned with miracles. In the year 1656.

FATHER DIONYSIUS CHMIELNICKI gave his name to Christ and to the religious life, beginning from virtue and piety, which served as the fee for his entrance into a better life. He was highly skilled in Slavonic, though not likewise in Latin. Therefore, withdrawn from the more burdensome cares of affairs, he lived after the example of Christ, openly bearing the name of Christian and religious, and sought through his conduct that this name might be sanctified and honored in him.

A true lover of chastity, who desired to obtain fellowship with the holy Fathers, he purified his heart from thoughts of impurity and shamefulness, because he longed to be associated with just, upright, simple, and continent men. When he had advanced to venerable old age, he became confessor to the Basilian nuns founded at Pinsk by Lord Gregory Tryzna, to the edification of the laity and the spiritual profit of the religious women.

At Zhyrovichy also he performed many good works, serving as prefect of the choir and diligently maintaining good order and the proper sounding forth of praises to God. At Vilnius likewise he fulfilled the office of vicar with great edification and benefit to the faithful, and was appointed spiritual father of the nuns of our Order there. Finally, assigned to the same work at Minsk, intent upon God and religious exercises, full of days, labors, virtues, and merits, he rested in the Lord. Gathered to the Fathers, he awaits the Last Tribunal. In the year 16…

FATHER HILARION BANDZIK was a great emulator of his patron saints in advancement in virtue. Although not yet mature in age, he made considerable progress in literary studies, but still greater progress in the religious school at Byten and elsewhere. Having been imbued with heavenly philosophy, he soon became himself a teacher of holier wisdom. Through affability, graciousness, the example of his virtues, and his reputation for sanctity, he instructed many in the doctrines of the orthodox faith and many also in contempt for the world.

A man of great qualities, he was frequently devoted to contemplation. When the world smiled upon him, bodily health flourished, and earthly prosperity caressed him, he reflected in his mind upon what would follow afterward. Indeed, he regarded all the desirable things of the world as the dream of a deceptive illusion. At Supraśl he spent two years in a life withdrawn from the entanglements of the world, devoting himself to contemplation. Finally, returning to Vilnius, he encountered death in the glorious fate of the just, in the year 1651.

FATHER EUGENIUS KAMINSKI, a distinguished man in virtue and learning, fell into a pit and in that fall broke many bones in his body. After four days, consumed by the misery of his sufferings, and having been excellently prepared by Father Milenkiewicz, he untied the bond of life while kissing and embracing the Crucifix. He was buried there in the crypts of the Fathers in the year 1655, on the seventh day before the Ides of March, amid the profound sorrow of the brethren, especially those of Zhyrovichy. Out of love for him, a large alms was given to that place by benefactors. May he rest in peace.

FATHER ANTONIUS ZAWADZKI, a native of the foothill country, received life from Podgórze and sound faith from Podlachia, so that, having renounced the obstinacy of schism, he became a true defender of the Union. Even in youth, as a young man adorned with every accomplishment, he was easily enrolled among the servants of God, and thus became a son of the Basilian Order, a priest of the Most High God, a lover of virtue, and a strict promoter of religious observance.

He lived amid innocence and the company of the other virtues, sealing them, as it were, with the safeguard of austerity of life. At times he passed entire days fasting, sufficiently nourished by the reading of Sacred Scripture and refreshed by the delights of heaven. He sometimes discharged the office of preacher in the apostolic manner, although he was only moderately trained in the liberal arts. He lived religiously and exemplarily in various monasteries, but in the monastery of Chełm, after many labors and glorious struggles in a life of proven virtue, and after making his final dispositions, he ceased to live.

FATHER SYMEON JACKIEWICZ, a Lithuanian born in Vilnius, the metropolitan city of the whole Grand Duchy, adorned his youth, adolescence, and mature age with such great virtues that he acquired a reputation for holiness and the esteem of honor. He was first superior of the monastery of Vilnius, and afterward was appointed vicar of Byten, assisting Father Jerotheus Cis, who was then superior of that place, while at the same time serving as master of novices.

After the death of Jerotheus, he was installed as superior of Byten by the unanimous choice of all. There he advanced so greatly in spirit that he everywhere acquired a great reputation for holiness. For this reason Leo Casimir Sapieha, Vice-Chancellor of the Grand Duchy of Lithuania, regarded Father Symeon with the tenderest affection and recommended his name to His Most Serene Majesty Władysław IV. Although Metropolitan Antonius Sielawa was still alive, but in poor health, the king graciously offered Symeon the summit of the highest dignity in

Rus’ and issued a sealed privilege marked with both official signatures.

But Symeon, who did not desire that honor in the least, humbled himself inwardly and remained content with his religious cell. He informed the Metropolitan of the royal favor and placed the privilege itself into the hands of his pastor. Consequently, through the envy of wicked men and flatterers, he was compelled to hear evil spoken against him and innocently endured many taunts and slanders from those surrounding the Metropolitan.

After the death of King Władysław, the savage rebellion of the Cossacks broke out and raged throughout all the widely extended provinces of the kingdom. Symeon sent some novices with Father Bartholomaeus Pruszkowski to Supraśl, and others with Father Theodorus Chocianowski to Vilnius. He himself remained near the Vice-Chancellor in the fortress at Slonim.

There, through his prayers and pious intercessions, he almost restored to life the little son of Lord Brzozowski, prefect of Slonim, who was already in his death agony. Not long afterward, he also delivered the Vice-Chancellor himself, who was gravely ill at Różana, from what all believed to be the danger of death. For at the urging and counsel of Lord Emmanuel Brzostowski, the sick man’s wife sent a letter to Byten. At the very hour when Father Symeon was preparing to enter the carriage, the sick man at Różana began to recover. Thus, although still exhausted by weakness, the Vice-Chancellor came out to meet Father Symeon as he hurried to the court, declaring that, after God, it was through his prayers that his health had been restored. But Symeon, covered with embarrassment, protested that he was unworthy of so great an honor.

After the death of Father Alexius Dubowicz, the archimandritate of Vilnius was offered to him, but he resisted with every effort, saying that he would rather die than be promoted to any dignity.

Meanwhile, as he prepared for a journey to Vilnius, on Monday he ate fish, the only food he had retained, and thereby worsened

the condition of his stomach. No medicine helped him, and by the third day the fever began to grow ever more intense. On Saturday he purified his conscience by a general confession, exhorted the assembled Fathers and Brothers to mutual charity, and, when Father Theodorus delayed somewhat in bringing the Viaticum, he groaned and said: “Father, why have you detained me for so long?”

Immediately springing from his bed, although deprived of strength, he put on his undergarment and, with his knees placed upon the ground, despite the objections of his spiritual father, received the sacred confession of faith. Then, imitating the swan, he adored the Lord God and, with thanksgiving, sang: “Now You dismiss Your servant, O Lord, in peace.” Amid these acts, still kneeling, he expired.

When news of his death was heard, the nobility of the knightly estate gathered in great numbers and carried away his small possessions as though they were relics. A crowd of poor people lamented that they had been deprived of their father. Among them was an old woman, well advanced in years and crippled in her limbs, who immediately stood upright upon touching Father Symeon’s garments.

At the same time, a drought prevailed over the land, and many who prayed beside his remains obtained rain. The Reverend Father Florian, of the Observant Order of Saint Francis, residing at Slonim, saw his soul being carried through the air at the very hour of his death, and he revealed this to the Fathers.

Likewise, one of the Brothers who came with Father Franciscus Czarnołucki for the funeral rites had a withered hand, but by similarly touching the bier he recovered it sound.

It is also certain that when the Muscovites and Cossacks had plundered the church at Zhyrovichy and disfigured it by fire, they attempted the same against Byten. But they were repelled by a great prodigy and vision. For a venerable old man with white hair appeared before them and threatened them all with imminent death unless they immediately left Byten untouched, declaring

himself to be its superior. Terrified, they returned to their companions without inflicting any harm upon the place.

On the seventh day after his departure from this life, Father Benedictus Terlecki ordered his remains to be removed from the tomb, and they were found incorrupt and without any odor.

The remaining matters may be seen and read more fully in the Epitome of the life of this same man, written by me and preserved in manuscript at Zhyrovichy and Byten.

He closed his life in the final struggle in the year 1653, on Low Sunday itself, the fourth day before the Kalends of May.

FATHER JOSEPHUS GRODZICKI, Archimandrite of Polotsk, was born into the noble Lunas family in the Duchy of Masovia, the son of a renowned standard-bearer. Yet he became still nobler through the name of Christ, becoming poor, chaste, and obedient. Neither the distinctions of his ancestry could draw him away from the path of perfection, nor could the enticements of the flesh or the hope of future possessions hinder him. He confirmed his fixed intention by fulfilling his vows.

In the bosom of the Muses, to which he had been drawn from his homeland, he first went to Braunsberg and afterward to the seminary at Vilnius. There he imbibed not only secular learning but also the higher and holier wisdom, so that he was already regarded as a master of perfection and a doctor of letters.

He was therefore first appointed preacher of the word of the Lord at Vilnius, since he possessed the gift of a most worthy and useful ecclesiastical orator. He was afterward made superior of the same Monastery of the Holy Trinity, where he discharged the office entrusted to him exceedingly well, to the edification of all the faithful and to the love and honor of his own brethren.

From there he served as penitentiary at Zhyrovichy with such distinction and spiritual benefit that Lord Gabriel Kolenda, then Archbishop of Polotsk, conferred upon him the archimandritate of Hleb-Borysov. Administering it most

excellently and advancing daily in the arena of virtue, he died at Polotsk, full of days, virtues, and merits, paying the debt of mortality in the year of the Lord's salvation 1648, in the month of…

FATHER JOSAPHAT MICHNIEWICZ, Archimandrite of Supraśl, a man worthy of praise throughout all future ages both for his learning and for his piety, was born in the Palatinate of Polotsk in White Rus', of noble fortune but of still nobler character and virtues. He was the delight of his house and family and the hope of attaining glory through successive ranks of honor. But, called by the Divine Spirit to the arena of Christ and of religious men striving toward perfection, he flew thither, despising and trampling underfoot the enticements of the world.

He received the sacred habit at Supraśl and underwent the first exercises of probation at Byten under the direction of Father Symeon Cypryanowicz. With oars and sails alike, he strove to attain every method of perfection, so that both literary and spiritual wisdom shone in him with a special brilliance.

While residing at Vilnius by order of his superiors, he was sent by the Fathers as a delegate to the General Congregation at Brest, where he firmly rooted a great reputation and praise of himself in the minds of the Fathers. He was afterward sent to Rome, where he served for nearly seven years as presiding representative and resident, while the seven-hilled city proclaimed his praise and glory.

Upon returning to his homeland, he took part in the Congregation of Zhyrovichy, which was held by a public assembly of the Fathers and Brothers after the death of Metropolitan Gabriel Kolenda, for the benefit of Holy Mother Religion and the prosperous advancement of the Order. There, by unanimous minds and votes, the Very Reverend Father Pachomius Ohilewicz, a simple religious possessing no title of prelacy, was elected and installed as the first Protoarchimandrite. Josaphat, as the designated Archimandrite of Supraśl, occupied the place due to him in the chapter.

He possessed the title of the abbacy, but entered into possession of it only with great difficulty. Nevertheless, once he had obtained it, he administered it most laudably until the end of his life.

Four years before his death he was deprived of the sight of his eyes and thereafter led a solitary and continually contemplative life, deprived of every external consolation. He admitted no visitors who came to see him, not even members of the household, apart from his vicar, Father Germanus Sigismund of the same Order, and the monastery's steward, lest he suffer distraction in his aspirations toward God.

He accomplished many things useful to that place in silver, gold, and sacred treasures, as he did elsewhere also. Thus, consumed inwardly and excellently prepared to enter upon the road of eternity, at last in March, on the Nones of April, the feast of the Annunciation of the Virgin Mary according to the Eastern calendar, he gathered his feet upon the bed and died. He was gathered to the people of the Fathers in the year 1691.

FATHER LAURENTIUS KOPAEWSKI dedicated both his youth and his mature age to God. He conquered, triumphed over, and despised the world together with all its enticements and even its licentiousness. He received the angelic habit at Chełm and there made his solemn vows. Not content with that formation, he also completed the exercises of probation at Byten.

Having been ordained deacon, at Zhyrovichy he devoutly performed for God at the altars the sacred ministry of the unbloody sacrifice. With heart and soul, indeed with his entire strength, he placed his hope in God. With his whole heart he fixed the offering of his eyes upon God's glory, and nowhere turned eyes once consecrated to God toward the most senseless vanities.

Having been initiated into the sacred orders, he knew how to incline the merciful ears of the Lord toward himself. By his tears and sighs he obtained pardon for his transgressions, and with spiritual canticles glorified the Giver of graces.

Finally, returning to Chełm, he began to suffer there from an epidemic disease which he had contracted while ministering to souls in danger. Having first received the saving remedies of the Church, he departed to the Fathers, having only recently completed his studies in rhetoric. He thus went before the fulfillment of the hopes placed in his future usefulness to the Order.

FATHER STEPHANUS WOŁOSOWICZ, Archimandrite of Smolensk, a man of truly apostolic character, expended himself in many labors for the increase and advancement of the Holy Union among the Muscovites afflicted by schism.

He obtained the abbacy at Smolensk in Rus', which had formerly been joined by treaty to the kings of Poland, so long as the armistice between the rulers of Rus' and Poland remained in force. But when the agreement was broken on both sides and the Muscovites occupied Smolensk by force of arms and compelled it to surrender, Father Stephanus, during that prolonged siege, fell ill. Deprived of strength and confined to his bed, while the Fathers were scattered, he alone, with Father Moses Chaleza remaining beside him, awaited the end and outcome of events.

At last, when the city fell into the hands of the Muscovites, schismatic monks also seized the archimandritate. They attempted to compel the aged Stephanus, already broken by ill health, to renounce the Union. When he refused—and while Father Moses, having been beaten with clubs, preserved his life by hiding and fleeing—they shut Stephanus in one of the buildings and barred all access to him.

There, placing his hope in God alone, he was consumed by lack of food, hunger, thirst, and anguish. Thus the glorious confessor of Christ, champion of the Union, and unconquered athlete fell asleep in the Lord.

His body, cast out from the monastery, lay for a long time unburied before the gates. At last, through the compassion of certain Muscovites, it was placed in a dug grave, where it awaits its resurrection and the coming of the Lord.

FATHER JOANNES DUBOWICZ, Archimandrite of Derman, was a man of great learning, a theologian, preacher, and most renowned religious. Born of a patrician family of Vilnius, the metropolis of Lithuania, he flew with heart and soul to the novitiate of Christ and made his profession of vows at Byten in the year 1609. He traveled with distinction through foreign lands for the sake of pursuing his studies. In his homeland he served as a public preacher in various places and also committed to print several works arising from his preaching labors, together with other useful writings.

Having been appointed superior of Zhyrovichy, he shone before others through worthy virtues and attracted them to love him by the orderliness of his conduct. The honor that followed raised him to the dignity of the Archimandritate of Derman. He was unable, however, to enjoy its peaceful possession, since an incursion and the tyranny of the Cossacks forced him to preserve his life by flight.

While staying thereafter at Byten in Lithuania, he received certain news that the Cossacks had taken up arms and launched a war against his homeland. At first he fell silent in astonishment; then, filled with wonder and speaking in an almost prophetic spirit, he added that this war would not be ended within either one or two decades, but would finally be brought to its conclusion and sealed by Ottoman blood and an incursion into our territories, as later events themselves proved.

He was indefatigable in labor. Even when worn down by old age and living as a refugee in Lithuania, he did not consider it burdensome to serve as a herald of the word of God. At last he returned to Derman and, glorious in a good old age, made his final dispositions. By his last will he desired that all the books belonging to him and acquired by him should be given to Zhyrovichy. Having received all the Sacraments according to the custom of the Order, he peacefully set out to attain the goal of eternity. His bones rest there.

FATHER NICOLAUS KORSAK, Archimandrite of Vilnius, was the son of parents illustrious both in military and civil life and a

close relative of Metropolitan Raphael Korsak. By his virtues, the orderliness of his conduct, and his immortal reputation, he seemed to have traversed the whole realm, even after he had renounced the world and lived gloriously among the veiled cenobites and the prelates of the Order.

By a blessed omen he received the name Nicanor. He was sent to Rome by the Metropolitan, who was then exercising the office of Protoarchimandrite, and there reached the summit of distinction in his course of studies, returning with the insignia of a doctorate. He deserves praise for his humility alone, for, when commanded by his superior, Father Milenkiewicz, he obediently did not refuse, although already a priest, to undertake the duty of a coachman, doing so with a peaceful spirit.

Having crowned his studies, he returned to his homeland and immediately attached himself to the side of the Metropolitan, assisting him in the consideration of affairs and in counsel, while also entrusting his conscience to him. In due course he came to Zhyrovichy, where the monastery stood in need of a superior after the death of Nathanael Lozowicki. The Metropolitan at once assembled the Fathers and Brothers and proposed that they elect a president suited to that duty, rank, and place. Their votes unanimously fell upon Father Korsak, who was then present at Zhyrovichy. With the same spirit with which he accepted the office, he diligently served in it for two years.

Thereafter the Archimandritate of Polotsk fell to him, while Father Theodosius Borowik was appointed to Zhyrovichy. Not long afterward, he succeeded Father Alexius Dubowicz in the Archimandritate of Vilnius. There he opened the depths of his charity toward the Fathers and Brothers. Through his love for them and the increase of their number, he enriched and enlarged that monastery, providing sufficiently for each, relieving their necessities, and attracting all by charity. In consequence, even some from schism came over to the Union and obtained a place and favor there.

Then followed, under an ill omen, the Muscovite invasion, which had received the surrender of Polotsk, Vitebsk, Minsk, and other more distinguished cities, and was already advancing toward Vilnius. Meanwhile, the abbot was seized by a most serious illness. Forgetful of himself, he did not cease to provide for the welfare and safety of his brethren. With all the charity he could exercise, he ordered them all to Supraśl. At last he left Father Theophanes Breda as vicar in the monastery with a few persons, so that through their care and diligence they might remove the church furnishings and prevent them from falling into the hands of the enemy.

He himself withdrew to Vilnius, where he was informed that the metropolis of Lithuania had already become the spoil of the Muscovites. As the abbot declined from day to day, he turned aside to Königsberg in Ducal Prussia. Though consumed by weariness, he was nevertheless prepared to enter upon the road of eternity. Properly fortified with the Sacraments by the Fathers of his Order who were fleeing with him, he undertook another journey from this place in the year 1655, on the day before the Kalends of September.

His remains were conveyed with funeral rites to Othonopolis, and in the Orthodox cathedral church near the city of Liwnik they were buried with solemn ceremony in the clergy's vault, thereby completing the perpetual remembrance of his name.

FATHER NICODEMUS KOZICKI, a worthy priest of the Basilian Order, was a man whom posterity could contemplate and imitate. He was a special devotee of the Most August Virgin Mary: he cared for her altar, praised the Virgin, and honored Mary. He was highly distinguished by integrity of life and upright conduct.

He was a sworn enemy of idleness and sloth. Skilled with a practiced hand in forming letters upon paper, he wrote much, especially in the Slavonic language. He also painted admirably with the pen. For Metropolitan Gabriel Kolenda he wrote out, upon royal paper, a Missal and a Pontifical. At Byten he produced several icons of the Blessed Virgin and of the saints.

While he was residing at Berezvech, he was seized by the Muscovites. Because he refused to renounce the Holy Union, he was exhausted by many sufferings and hardships and beaten with straps and scourges. When he remained steadfast in his resolution, he was finally bound to a stake and burned for a long time upon a piled-up pyre, until his body was consumed. Amid these torments he cried out to the Lord with an upright heart, soul, and conscience. His body was reduced to embers and ashes, while he breathed forth a soul burning with the fire of divine love. He was a man of great patience and zeal, a defender of the spirit, the holy Faith, and the Union.

FATHER ANTONIUS ZAŁUSKI, through the noble and holy purity of his mind, attained an eminent height in the Basilian religious life and in every kind of virtue, both through his vows and through progress in bringing upright qualities to maturity. He was carried toward God and the heavenly Jerusalem by ardent desires. Out of love for it, he did not cease to renounce earthly desires, to adhere to God with heart and soul, and to labor for his own salvation and that of his neighbors through an exemplary life and through the cultivation of the virtues.

Among his many virtues, the following shone especially brightly in him: a complete trust in God and a constancy ready even to shed blood in preserving His Faith; piety exercised daily through contemplation directed toward Him; reverence for the inaccessible Majesty, especially in the Sacrament of the Eucharist, which he honored with every devotion; compassion for the needy, whom he did not delay to assist either by aid or counsel; care in duly fulfilling his office; an obedience that was truly blind, since he depended without reluctance upon every command of his superiors; and a grateful and continual remembrance of divine benefits.

By continually exercising himself in these virtues, he led a life comparable to that of heaven in various monasteries. At last, at Brest, he brought it to a glorious conclusion and obtained a better life in eternity. In the year…

FATHER THADAEUS ZAKRZEWSKI, a native of the region of Vilnius, devoted himself to religious formation at Byten and to literary studies at Braunsberg. Distinguished by the gift of preaching the word of God, he explained the catechism, the mysteries, and the articles of the Faith to the less instructed. Whether traveling or residing in monasteries, he preached with great success and fruit.

He devoted himself to spiritual exercises with joy of soul. After suffering many things from the Muscovites, he finally fled from their tyranny and, at Supraśl, with compunction of heart and fortified by the saving Sacraments, met a religious death, there to live in everlasting life.

FATHER BARTHOLOMAEUS PRUSZKOWSKI, a worthy follower of Christ, spent the first period of his life as a courtier and the second as a monk at Byten. To the astonishment of others, this glorious fugitive from courtly service exchanged the breastplate for the monastic cowl and sought companions among men not unknown to him. The final and greatest period of his life he spent first as a priest and afterward in the office of master of novices, diligently promoting their saving progress, prescribing meditations and pious elevations of the heart to God, and frequently exhorting them toward advancement.

As a reward for this experienced Father of so many sons in Christ, the superiorship of Volna fell to him. There he served the souls of the faithful both through sacred chant, in which he was readily acknowledged as foremost, and through devout and popular preaching. Devoted to the service of God, he prepared the way of the Lord within his heart: rejecting the pleasures of luxuriant flesh, he raised the whole spirit of his mind toward God and girded himself with the strength of chastity; and when his thoughts were agitated by the waves of avarice, he restrained them through the tranquility of a serene conscience. Thus well prepared, this Father fell asleep in the Lord at Volna, venerable in years and merits.

FATHER LAURENTIUS KOSSELEW had Volhynia as his homeland. His birth and estate were those of a patrician of the Kingdom of

Poland, while from his earliest years his disposition inclined toward the Christian religion and even toward the religious state itself. He adorned his religious life with many great virtues. Even during his lifetime men desired to regard him as a candidate for heaven, since his illustrious life on earth manifested a heavenly one.

For a long time he remained hidden among the religious brethren at Derman, maturing in the state of perfection. Only the office of steward, which he administered excellently for the benefit of the community, brought him into notice. A glorious martyrdom for the Church of Christ and His Holy Union crowned the life he had spent in holiness.

When the wicked tyranny of the Cossacks seized the monastery of Derman, although it was fortified, they brutally cut the throats of some Fathers, slaughtered others after wounding them and rolling them in their own blood, stripped others naked and pierced them with weapons, and condemned still others to various horrible torments. Father Laurentius was then withdrawing from the sacred altar with the chalice after completing the unbloody Sacrifice. The Cossack multitude immediately seized him, brandished their swords against the priest, stripped him of his vestments, and savagely cut him into small pieces.

Having committed this wicked deed, they set fire to the monastery and burned the surviving Father. The body of Laurentius, cut by those enemies into a single heap, was hidden among the brushwood and rocks. But two years after this slaughter, through the pious diligence of the faithful and religious, it was dug from the pit and found intact and giving forth a wondrous fragrance. Carried with funeral solemnity to the holy church, it was honorably buried and awaits the future resurrection. He suffered at the hands of the schismatics in the year 1649.

FATHER RAPHAEL TRUSZEWICZ, a lover of the religious life and its institutions, professed the sacred Order by vows. As he advanced in the growth of virtue, so too he burned with love for God and neighbor. At the Church of the Savior in Dubno, with

voice, mouth, and heart, he fulfilled the hymns, psalmody, and pious exercises of praising God.

But while he was praying in his cell, he was seized by the Cossacks and compelled by threats or promises to abandon the confession of the Holy Union. The fearless champion openly proclaimed himself not only orthodox but also united. For this reason he was dashed to the ground and beaten with clubs and scourges. Recognizing the unconquered spirit of the athlete, his enemies attempted to force him into surrender through prolonged starvation.

When, emaciated by hunger and thirst, he was brought forth and firmly confirmed his constancy of spirit, he was wounded and pierced by the maddened rabble and finally beheaded. Thus he fell as a victim for the Union and the integrity of the Church. His wounded and venerable remains, still foaming abundantly with blood, were dragged across the ground and buried by mortal hands.

FATHER GEDEON HORAIM displayed many examples of virtue in his life. He continually kept before his mind the great condescension of God toward him. Therefore, forgetting for love of Him his own people and his father’s house, he practiced the religious institute within the enclosure of the monastery. He thoroughly crushed carnal affections, unlearned worldly manners, abstained from childish vices, and rooted out harmful habits.

Nor did the Cossacks who invaded the homeland find this man, proven by the grace of virtue, blameworthy. When they learned of his perseverance in the Union and saw that no violence could break him, they stripped him, placed him in the stocks, and pierced him with javelins. There he ended this earthly life and happily began the heavenly one.

FATHER JONAS GROCHOLSKI would deserve to be perpetuated in memory by this title alone: that he defended and championed the truth of the Faith and the Holy Union, established upon the firm rock, and clothed it in the purple of his own blood.

Sacred in the temple of virtues and a vigorous warrior in spiritual exercises and in labors endured for God, he frequently combated schism, blinded by malice and obstinacy, with the most carefully chosen arguments. Everywhere he proclaimed the name of the Union with glorious praise.

He was then residing near the borders of the Palatinate of Mstsislaw, at the Monastery of Saint Onuphrius in Rus', when the Muscovites devastated everything with sword and fire. Supported by their power, the schismatic monks dwelling at Mstsislaw sought Jonas. At last, after tyrannically seizing the Monastery of Saint Onuphrius, they bound the Father with ropes, struck him with fists and knees, tied him to the tail of a horse, and dragged him at a headlong pace. Finally, amid loud cries and jeering that the Uniate was a deceiver, they drowned him in the very deep river called the Sozh.

Thus, baptized a second time under the title of martyrdom, he happily entered through the gates of heaven for the sake of the Bride of Christ.

FATHER TITUS, a man of great simplicity in the Lord, upright in spirit and zealous for regular perfection, remained throughout the whole course of his life, into advanced old age, at the will of his superiors in the monastery called Leszcz, situated near the city of Pinsk. He was almost without equal in religious observance.

When Duke Albert Radziwiłł, Chancellor of the Grand Duchy of Lithuania and Captain of Pinsk, first arrived there, he immediately desired to have Father Titus at his side. The elderly Father was therefore carried to him each day in a litter, and by his religious simplicity and regular modesty he both delighted and edified the prince.

Meanwhile Tukalski, supported by the power of the seditious rebels, arrived with the intention of seizing the Monastery of Leszcz. He immediately confronted the old man, who was resting peacefully and without fear in his room, clothed only in his undergarment, and attempted to compel him to renounce the Union,

promising that he might thereby retain possession of the monastery and its property.

The old man refused, adding that he had preserved the Faith inviolate into extreme old age and was prepared to suffer even the most atrocious death for its sake. Enraged, Tukalski ordered the Father, worn down by age, to be bound with ropes and placed upon a cart. Entirely deprived of shoes, cap, and necessary clothing, he was sent away to Tukalski's monastery called Kupiatycze.

During this journey, amid the harshness of winter, the old man became frozen with cold. He asked for some means of warmth, but received only abuse and mockery from the schismatics. Exhausted by the slowness and hardship of the journey, he cried out to the Lord with heart and soul and breathed forth his spirit.

Having learned of this parricidal crime and inhuman tyranny, the prince resolved to proceed legally against Tukalski and his accomplices, as well as against the cruelty of the schismatics themselves. But he was carried away by an adverse fate and followed his Father into eternity.

FATHER PHILARETUS left behind a glorious memory of his name. He was a most diligent promoter of the honor of the religious life, a praiseworthy defender of the Holy Union, and a vigorous champion of the Church of Christ, all of which he confirmed by martyrdom and confession.

First, at Berezvech in White Rus', when the Muscovites had seized Polotsk, the Father was captured and endured many different forms of torture. He was roasted by fire in a dreadful manner and survived two such burnings, being preserved for the greater glory of a martyr's crown.

Finally, at Supraśl, when Duke ... with his Muscovites had taken Brest by surrender, Father Philaretus underwent martyrdom a second time for the Holy Union and at last offered his neck to the sword.

FATHER BENEDICTUS TYIAWSKI demonstrated a good natural disposition by an even better life in the Basilian Order. Devoted to the virtues and to every kind of religious exercise, he proved himself a true imitator of Christ in following Him and attaining heaven. He was distinguished by uprightness of soul and diligently and fittingly sought to adorn his bridal chamber, so that he might receive Christ the King with worthy and pleasing honor. For by continual reflection he considered what Majesty was to be received and how a place was to be prepared for Him within his heart.

He possessed a fearful and most pure conscience. He used to say that nothing on earth was richer, nothing sweeter within the heart, nothing more peaceful beneath the sun, indeed nothing more secure, than such a conscience, since it feared neither the loss of possessions nor the insults of words, cared nothing for bodily torments, and was raised up rather than cast down even by death itself.

Certain, therefore, of a more blessed life, he chose no other course than one adorned with virtues, piety, and religious discipline. As death drew near, he longed for God and His Mother with a suppliant heart and affection. He ended the final moment of his life with no other words than "Jesus and Mary," that they might be his harbor and refuge upon the road to eternity.

FATHER MICHAEL SKOPEC passed from the theater of the world to the service of Christ with all the greater eagerness because he was urged by a more divine Spirit and calling. For when, in the darkness of night, he was brought into danger of his life, he fulfilled in deed the vow that he had made with his lips.

He was a great imitator and lover of Christ, of the Virgin Mary, and of the saints. Once he had learned to sigh for the presence of God and always to seek the face of his Creator, he preferred to experience even hell itself for a time rather than, after tasting the sweetness of such a pursuit, to return again to the enticements and troubles of the flesh. Therefore, by chastising his body he brought it into servitude, delighted in the love of

heavenly things, withdrew his attention from earthly pursuits, and aspired toward eternity.

His hope did not deceive him. For when he recognized that his final day was approaching, he commended himself to the wounds of Jesus and, fixing his kiss upon them, surrendered his soul to the Lord within His arms.

FATHER THEODOSIUS MOKRZEWSKI did not fall short of his noble birth in virtue and orderly conduct, but rather adorned it still more by these qualities. Having professed the institute of the Order, he merited not only promotion to Holy Orders, but also advancement to higher studies. He devoted himself to these with such distinction that he deserved to be called the teacher of his fellow students.

He found particular delight in the continual remembrance of the last things. Fleeing idleness, intent upon reading, diligent in devotion, and obedient, he frequently repeated: “We enter the misery of this life weeping; we pass our days in sorrow, labor, and affliction; and with grief and anguish of soul we must depart from here.” He therefore declared that he continually reflected upon how lamentable his entrance into life had been, how feeble his progress, and how terrible his departure would be.

Whenever he perceived himself afflicted by sluggishness, spiritual weariness, or disgust, he did not on that account abandon spiritual study. Rather, he sought the hand of the Living One, beseeching Him with the Bride to draw him after the fragrance of the Lord’s ointments, until grace once more awakened him and made him more ready to run forward with greater eagerness.

Thus, while running along the path of life, he reached the boundary of death. Piously and devoutly prepared to meet it, he set out for the heavenly Jerusalem and was gathered to the Fathers both in body and in soul.

FATHER RAPHAEL MALEWICZ, made a religious by divine vocation, ordered his entire life according to every rule of upright living. Being deeply devoted to the clear path leading to salvation, he assented to salutary inward counsels whenever time and opportunity permitted, and embraced every virtue. Maidenly modesty was before his eyes, truth was in his ears, the words of life were upon his tongue, the image and presence of God were in his heart, and continence governed all his members, so that he deserved praise from both angels and men.

Human malice found nothing in him contrary to religious life, nor could curiosity discover anything blameworthy. Through the virtues he arranged ascents within his heart, and with these as his forerunners, just as he followed the straight path during life, so too he did not stray in his final struggle. With Christ as his guide and fortified by the saving Viaticum, together with Mary, he departed to his homeland, showing by the example of his life that there is indeed a true ladder from the lower region to the one above.

FATHER LAURENTIUS MOZOLEWSKI lived among the cenobites as one completely dead to the world and its vanities, following Christ after despising and neglecting worldly promises. Therefore, when more than once he was assailed by the weapon of the enemy, he cast his care upon the Lord, referring his scourge to Him, since he knew that adversities had befallen him by His permission, for from above comes the power either to punish or to chastise.

Through prayer and contemplation he dwelt with God. He fed upon the Body of the Only-Begotten Son of God and longed in spirit to become a temple of God, which he purified by continual, if not daily, penance and adorned with various virtues. He was an excellent moderator in singing the sacred Psalms and directing the choir, so much so that the chants he had learned while alive for the spreading of God’s glory were the very ones with which he occupied himself while departing in death.

Most excellently prepared, he fell asleep in the Lord at the words customarily recited in the litanies: “That You may deign

to grant eternal rest to all the faithful.” He awaits the resurrection.

FATHER MACARIUS BIAŁOSTOCKI, while still a youth, brought the maturity of an old man from the world into the inner sanctuary of the monastery. Having renounced vanity and its promises, he resolved to serve beneath the banner of Christ Crucified and according to the institute of our Holy Father Basil.

In order to wash away the stains contracted through human frailty, he employed the remedies of penance and confession, by which, as though on wings, he flew toward heavenly things. He did not postpone matters from one day to the next, but turned most swiftly to the Lord and returned from paths inclining toward evil, lest he incur the sentence of the strict Judge. He weighed upon the scales of justice the gravity of malice and merits, and expiated his failings through various mortifications of his passions and of the flesh itself, mindful of eternity and of the rigorous examination.

He laudably inhabited various monasteries, rendering obedience to his superiors and showing love toward his brethren, thus properly answering his vocation. Exercised in this manner throughout life, he advanced toward the homeland by the steps of virtue, accompanied by the prayers of the Fathers.

FATHER LAURENTIUS IHNATOWICZ did not lack the honor to which virtue moved and promoted him: the following of Christ, religious profession, and the priesthood itself. He devoted himself to reading the sacred doctrines, especially the deeds of the saints. From them he resolved in his heart, and confirmed by his conduct, to find all earthly things distasteful, to love the Church and prayer, to do good to the needy, to lie upon bare boards, to cultivate chastity in every better manner, to visit the homes of the poor, and to care for them.

Therefore, from the first beginnings of religious life, he cultivated silence and diligence. Through diligence he preserved himself pleasing to God, while silence guarded the light of his

soul and did not permit its brightness to be overwhelmed by darkness. Finally, he desired humility to accompany every action, and under her guidance he sought higher things, accompanied by the virtues and by the prayers of the Fathers, to be led into heaven.

In the year of human salvation 1684, on the fourteenth day before the Kalends of March.

FATHER THEOPHILUS SZACHIEWICZ was adorned not so much by noble ancestry as by the many virtues in which he excelled both in the world and in religious life, which he embraced out of love for God and for his own salvation.

A lover of the holier discipline, he frequently devoted himself to contemplation and did not neglect vocal prayer. At every hour he placed his hope in the supreme Arbiter of all things. Whatever prosperity or adversity befell him, he repeated with all his heart: “O God, come to my assistance.” This supplication never departed from his heart, whether he slept or remained awake.

He was a most exact observer of enclosure and would not even set a foot outside unless bound by the obedience of his superiors. Constantly eager to avoid idleness, he devoted himself to reading or writing, so that the evil spirit never found him unoccupied by some useful work.

Having ascended by these glorious steps of virtue, when he perceived that his appointed day had come, he was fortified in advance by the saving remedies and ascended to the everlasting glory for which he had longed. In the year 1685.

FATHER PAMPHYLUS KOZUCHOWSKI, called by the Lord, entered the inner sanctuary of religious life as a great example to many of his contemporaries, with a steadfast purpose in his vows and an irrevocable fulfillment of them. There he proved himself not only a servant but also a son of God by following His Son, who willed to render obedience to the eternal Father. He disregarded the perishable things of earth, rejected the love of the flesh,

and permitted no freedom to vice within himself. By deed, life, and conduct he answered worthily to so exalted a lineage, lest by descending again to earthly things he should offer injury to so great a Father. He frequently impressed upon his heart and breast the seal of the Crucified, so that his works might be dead to every sin. Nothing criminal sprang forth in them, nothing erroneous remained; heaven engraved upon him everything conducive to salvation, and, melted by the love of God and neighbor, he fulfilled it with mouth and heart. Leading a solitary life at Berezvech and duly prepared, he passed into the company and communion of the Fathers.

FATHER JOSEPHUS PLASZCZYNSKI, called by divine inspirations from the world to religious life, gave it both his name and his service. Reborn through his vows and adopted among the servants who perform the will of the Lord, he bore completely the image of his Creator through innocence, simplicity, meekness, patience, humility, and mercy toward inferiors. As a priest he spent many years in the Order, exercised in numerous virtues. Devoted to the Blessed Virgin and to her Spouse, his patron, he happily commended into their hands both his soul and the final moment of his life.

FATHER STEPHANUS HORAIN, Archimandrite of Mielec, born for great things and descended from no insignificant noble family, advanced with the greatest strides in glory and virtue. Piety drew him to the Basilian Order and to receive the monastic cowl, although from the hands of schismatics. Modesty joined with orderly conduct admitted him into the fellowship of the Fathers and Brothers. Wisdom joined with prudence brought him the honor that followed, while clemency and affability placed him over the Archimandritate of Mielec. He was a most loving father of the poor and a most severe judge of himself. He covered his naked flesh with a hair shirt, while for the dignity of his office he concealed the hair shirt beneath clothing suitable to his rank, being all the holier the more carefully he was outwardly attired.

He was an eminent devotee of the Virgin Mary in her wonderworking icon there, which Jan Tetera, commander of the

Cossacks, had recently recovered from the Scythians for the Christians at the price of thirty thousand and had given to that place for veneration. Through her aid and grace he returned to a better judgment. For a long time he had wavered over which side he should join: whether he should continue stubbornly to follow the doctrines of schism, or give himself to the Union, which he had long loved. The love of eternal salvation prevailed in him, for his piety and proven life had commended him to God, to the most august Virgin, and to men.

Having assembled the community of his cenobites, by an effective vote and proposals he resolved, with the agreement of all, that the Union should be embraced and persuaded them to accept it. He therefore announced to Lord Jacob Susza, Bishop of Chełm, that, having renounced schism, he and his community would swear fidelity. Rejoicing at the bishop’s arrival, he carried his intention into effect. Thereafter he became a vigorous champion of the Union and an assailant of the schism which he had previously defended.

He and his companions resolved either to fall courageously for the integrity of the Faith or certainly to live nobly for it. Nor were the cunning devices and deceptions of their adversaries lacking, for these mocked and derided with taunts the excellent resolution of the men and their leader. He therefore stood continually in battle against hell and hostile mockery, or else, like a distinguished veteran among the front ranks, sank to his knees in prayer. Indeed, from there he hastened in spirit to heaven and to the chief defenders of the Union, and assailed heaven, no longer unwilling, with tears and groans until a happy death granted to all, on one and the same day, blessed release after their labors.

Heaven did not refuse them. When the generous champion of the Union, worthy to be crowned with enduring praise, had been duly prepared, accompanied by merits and assisted by the prayers and petitions of the Fathers, it called him to itself in the year of human salvation.

FATHER PHILEMON SAWICKI, a native of Vilnius born of schismatic parents, devoted himself to Slavonic letters. Before he had completed eighteen years of age, he embraced at the Monastery of the Holy Trinity in Vilnius the institute of our Holy Father Basil, loved it gloriously, and brought it to completion throughout the course of his life. He deserves remembrance for this title alone: that he led his own parents to the knowledge of the truth and to the profession of the orthodox Faith in the Union, and afterward cared for them.

He was an excellent director of the choir and highly skilled in the singing of the hymns customarily used in church. Having received Holy Orders, he renounced the deadly itching of vice, dispelled from his senses all the darkness of worldly pomp, and cast from his mind the illusion of worldly desire. With eager soul he sought the poverty of Christ and guarded the holiness of his soul, so that the image of his Creator might be borne and shine brightly within him.

After spending ten years in the monastery at Vilnius, he was seized by a malignant disease. His strength, in which he had surpassed even the most robust, failed him; but while the fever raged fiercely, he was fortified with all the Sacraments and departed to refreshment at Vilnius in the year 1695.

FATHER MARTINUS STRASZKIEWICZ, moved by the inward inspiration of the heavenly Spirit, directed his steps from what was impure toward what was pure and entered the college for the formation of novices. There, like a little bee without the sting of vice, he gathered the honey of every virtue and the honeycombs of good conduct and grace, by which he delighted both his superiors and the whole community of the brethren.

Having been ordained to the priesthood, he was borne with great love and reverence toward Christ hidden beneath the Eucharistic species. At the same time, he contemplated deeply the Passion which Christ had endured for him. He scarcely allowed an hour to pass without recalling the Son of God crucified because of his own misery and divine mercy. He added, for the instruction of

others: “What will the Lord of majesty do if He sees us, dust and ashes, ungrateful for so great a mercy?”

He therefore placed his faith and confidence in the bruises and wounds of the Crucified and turned the remembrance of the Lord’s Passion toward the attainment of his own salvation: that Christ’s Blood might be the price of his redemption, His death might be transformed into his life, His sorrow into his joy, and His reproaches into his honor. While contemplating these wounds of the Crucified, and when his strength had failed, he died and passed into the life for which he had longed. He was archdeacon to Metropolitan Zochowski and took part in the Colloquium of Lublin.

FATHER DOMINICUS PODHAYSKI, from his first entrance into the Order, bound himself through the profession of vows to the service of Christ the Lord and of his superiors. He devoted himself to acquiring virtue and bringing perfection to maturity. With a generous spirit he strove to despise the enticements of this world and to repress the provocations of the flesh by fasting, mortification, scourging, and the hair shirt.

He continually bore the Cross of Christ in his mind, so that, while he was now pierced by the sword of Mary, whose sorrowful mysteries he revolved in his mind, he might afterward be filled together with her by the sweetness of eternal happiness.

He inhabited various monasteries, to the great edification of the people and the spiritual consolation of the brethren. He sang the glory of God and exercised the most diligent care of souls. He was especially devoted to the holy patriarch of his Order, the martyr Josaphat, and to the other patron saints.

Mindful of his vows, he did not depart from their observance by so much as a fingernail. When the final struggle drew near, he purified his conscience by a general confession and, fortified with the Sacraments, closed his eyes on earth that he might open them in heaven.

FATHER MACARIUS HERMANOWICZ, together with many others whom he had gained for Christ and the religious life, learned among the ascetics to die to the world. I believe it was a joyful sight for heaven to behold him, though younger than the others, learning the same lessons of virtue with his elders in the same school. The wonder was all the greater because, while still a minor, he had led older men into this school and had surpassed them in the degrees of perfection.

He clothed himself with the garment of innocence and adorned himself, as with a many-colored mantle, with the variety of the virtues. Having pledged himself with the ring of faith, he desired that the fragrances of grace might be perceived in him. He possessed prudence in examining the reasons of things, as well as justice, temperance, and fortitude.

Enclosed within these regions of heaven, he was carried swiftly by this four-horsed chariot, as a charioteer of Christ, toward the goal. He considered nothing more precious than this ornament. Adorned with these same degrees of virtue, he ascended from the lower regions to the heights, and worthy merits followed him there.

FATHER MICHAEL MIRONOWICZ found the path of salvation in reading the Gospels and hearing the word of God. For when he heard these words of Saint John preached, “Little children, do not love the world, nor the things that are in the world,” he felt as though they had been spoken to him alone. He immediately went to the ascetic house at Byten and vowed by sacred profession to live according to the institute of Saint Basil.

He readily demonstrated how greatly he hated the world and all that belongs to it. After becoming a priest and beginning to offer the Sacrifice, he chastised his flesh through various exercises and reduced it to servitude beneath the spirit. He fled and guarded against useless thoughts, so that the countenance of his soul might remain beautiful. If some harmful thought ever crept in, he did not delay in laboring to wash away as quickly as possible the stains by which he perceived himself to have been defiled.

For, as he concluded, the thought of sin discolors the soul, affection for it wounds the soul, but consent altogether kills it. Thus, secure through the tenderness of his conscience and hastening toward the end of life, he closed that life by death and opened it into life.

FATHER JOANNES IUSZKIEWICZ, entangled in many perplexities in the world, as soon as he realized that the certainty of his salvation was in danger, set aside the enticements and promises of the world and flew to the monastery of Byten. There, through the profession of vows, he inscribed his name in the register of candidates within the Basilian family. He advanced so greatly that he did not shrink from undertaking any virtue or any means of attaining perfection.

More than once he endured a great struggle with the adversary of the soul, but, armed with love of the Redeemer and the protection of the Blessed Virgin and the patron saints, he triumphed. He loved fasting, vigils, moderation in food and drink, the diligent use of suitable time, and the proper fulfillment of the Church's praises. He spent many years in religious life, to the great benefit of the Order, and because he had duly served the Lord, he went to Him to receive the prize.

FATHER THEOPHILUS MATUSEWICZ, from his earliest years, was most devoted to the Virgin Mary. In her honor he abstained entirely from all food on the day sacred to her. He brought this piety and his disposition, cultivated by virtues, into the Basilian ascetic house. Having been proved in all things, he was found worthy to be associated with the number of the cenobites. Among them he was not only a companion, but also a leader in attaining every degree of perfection.

He was very frequently carried away by love of God, kindling fire in the innermost chambers of his heart and saying: "How will you love in return, O soul, the gratuitous giver of your life, the most generous provider, the compassionate consoler, the solicitous governor, the abundant redeemer, your eternal

preserver, enricher, and glorifier? By loving Him above all things, you will surely attain the fulfillment of your vows."

He labored in enduring many hardships, provided that they might contribute to the benefit of religious life and of the Holy Union. Even in his final struggle he did not cease from this work, which he crowned with the death and crown of the just.

FATHER PACHOMIUS FLEDOROWICZ, called by the Spirit of God away from the deceptions of the world, directed himself toward a definite goal within the sacred Order. A good disposition commended him, an exemplary life led him onward, and love of the religious state and institute advanced him. Distinguished virtue, merits, piety, and exemplary conduct raised him to the rank of the professed and of priests.

These qualities were for him the safest ladder, for with a generous spirit he refused to crawl upon the earth. As a priest, he could never be at peace until he had offered prayers to God, charity to his neighbor, and alms to the poor. Since by the force of his vows he could possess nothing, with the permission of his superiors he made himself a beggar on behalf of beggars.

He fulfilled obedience by going from place to place only on foot, imitating Christ the Lord and his own Fathers, everywhere to the great edification of strangers. At last, when God wished to grant rest to the weary man, He cast him upon a bed burning with bodily fever. As he lay sick, he cried to the Lord with his heart and begged forgiveness for his sins with his mouth and voice. Fortified with the Sacraments, he ceased to live.

FATHER NICOLAUS WITUNSKI brought to a happy conclusion the noble contest between his mother and father. For while one wished their son to be devoted to military service and the other to God and bound by vows, he, as the judge of this honorable and nearly blameless dispute, satisfied both equally. He enrolled in military service, but in the religious and God-consecrated militia of the Basilian Order.

After fighting there for a long time and with distinction against hell, he spent a lengthy portion of his life at Zhyrovichy, at the sanctuary of the victorious Virgin and within his true fortress. He held the world in the greatest contempt, and these words of Bernard continually came from his lips:

"O man, you cast yourself down from your dignity in an exceedingly shameful and disgraceful manner if you desire transitory and empty beauties. The world was made for you; therefore, do not love the world, because the world is not worthy of you, since you are far worthier than it."

At last he concluded in a few words the long course of his life, labors, virtues, and merits, so that, as he had borne Jesus in his heart while living, he also pronounced His name while dying.

FATHER HYPATIUS STEFANOWICZ, the glory of the aged, the ornament of the young, the standard of the Fathers, and the example of the Brothers, embraced the institute of the sacred Order in the sixteenth year of his age. He preserved it unstained and blamelessly into advanced old age, reaching approximately ninety years. Religious modesty commended him, humility exalted him, patience sustained him in adversity, and holiness rendered him gentle and approachable. He knew how to govern his passions and strove to preserve charity among those who lived with him.

He discharged every duty in religious life with the greatest endurance, especially at the Church of the Most Holy Trinity in Vilnius, where he spent more than forty years without changing residence. He was deeply loved by the patricians of the metropolitan city of Lithuania. To them he was upright in counsel, a father in examinations of conscience, an arbiter in discerning affairs, equitable in judgment, simple in the observance of charity, patient in enduring injuries, and withdrawn through his detachment from worldly concerns.

In old age he led a solitary and ascetic life. He never removed the hair shirt from his body and practiced disciplines every day. He loved frugality and never omitted the sacrifice of the

Mass unless he was utterly deprived of strength. He spent the nights in vigils and surpassed the days by prayer. Thus he governed nature through holy exercises so effectively that even at that age he was not oppressed by ill health, or only very rarely. He knew nothing of pain in his eyes, nor even in his eyebrows, until the end of his life.

At last, in Vilnius, around the year of the Lord 169..., full of days, this old man, nearly one hundred years of age, died to the same God for whom he had lived, and deserves to be praised through eternal ages.

FATHER AMBROSIUS GIMBUŁT, endowed with a spirit of humility, orderly conduct, piety, and excellent qualities, hastened to the hermitage at Supraśl. There, devoted to bringing perfection to maturity, he spent both days and nights upon it. Dwelling in deserted places, he seemed to himself to be living in his true homeland, while he regarded the world as the lowest and greatest exile of all.

He submitted his own authority so completely beneath holy obedience that he depended upon the command of the abbot or the direction of the elders. Not seldom, during the freezing severity of winter, he spent hours in the church armed against the harsh cold by a single hair shirt. Yet the divine fires within his breast drove back the cold, as his face, graciously smiling, seemed to reveal warmth coming rather from heaven than from the winter.

He applied himself continually to reading, writing, and the Divine Offices. So that he might not appear to waste any time uselessly, he was always occupied with his hand, his eyes, or his books.

When he had entered the final struggle of old age, he omitted nothing of the austerity of his life. Indeed, foreknowing that death was near, he joyfully sang: “I shall be satisfied when Your glory appears, O Lord.”

Therefore, through the assistance of the religious, his body was laid in the catacombs of the Fathers, while his soul, aided by the angels whose favors he had invoked and experienced, ascended to the heights.

FATHER EPHREM MIECZKOWSKI laid aside the toga of the world and found in the Order a more salutary means of acquiring heaven and gaining his soul. Having been ordained in the Order, he regulated his life according to its rules. Renouncing the world, he remained pure in body and soul and diligently fulfilled his vows. Volhynia bears witness both to the labors he endured for the Union and to the virtues he acquired as an example for many, all of which the generous right hand from above rewarded.

As Father and moderator at Derman, he displayed zeal both for the glory of God and for the monastery: for the former, by serving personally as catechist, preacher, and promoter; for the latter, by safeguarding the monastery's property, conducting legal cases, and facilitating its affairs. While serving as vicar at Dubno, he did not depart from his constancy of spirit and purpose. He was director, steward, and a vigilant lion keeping watch over altar and hearth. No virtue was lacking in him that might adorn a religious, no piety that might present him as worthy of heaven, and no religious quality that did not inspire a good opinion and esteem in others. I shall say only this: both his life and his death were pleasing to God. He was superior at Volna, where he labored greatly.

FATHER DOMINICUS SAMOTYIA brought with him into the Order the virtues and piety which he believed were to be acquired there and bound them by a stricter vow. He did so, and found them all the nobler insofar as they were more religious. There was in him such simplicity of soul that it equaled the dove, and such prudence that it equaled the serpent, according to the command of Christ the Lord. So great was the fragrance and abundance of every kind of virtue that one might rightly have called him a garden distinguished by flowers.

Equipped with these safeguards, he administered the domestic economy in various monasteries in such a way that piety governed

the household. At the hermitage of Mstsislaw in the palatinate, he spent a long time diligently promoting the glory of God, exercising the care of souls, and not neglecting his own salvation. He was not solitary beneath a roof, but associated with the citizens of heaven. Therefore, those whom he had as patrons during life he also experienced in death, and by their assistance he passed into the other homeland.

FATHER NICODEMUS SZYBINSKI gave to the Basilian religious institute, by vow, a life inclined toward every good. He was most devoted to every virtue, especially to piety, mental and vocal prayer, and charity toward God and neighbor. After the honor of Christ, nothing was dearer to him than devotion to the Virgin Mother of God, which he spread throughout the kingdom and in every place with great delight of soul and with the greatest benefit to men.

His devotion to the Virgin Mary is demonstrated by the fact that at Zhyrovichy and elsewhere he always wished to keep vigil before her altar, honoring her by meditation and supplication. Moreover, there was scarcely anyone from whom he could not easily obtain forgiveness after giving offense. He was gracious to all because he was diligent in the works of charity.

FATHER HILARIUS DZIWO, under favorable auspices and with a still better intention, gave his name to Christ in the Basilian religious life at Byten. There he showed his fellow soldiers that he was already a true imitator of Christ and a true religious, for he spent the nights continually in prayers and meditations.

Devoted to holy vigils and prayer, he abhorred every shame of sin and offered himself as a living victim acceptable to the Lord. He applied himself to self-knowledge, from which he attained great humility and the renunciation of his own will. For his eternal salvation and out of love for Christ his Savior, he frequently mortified himself by fasting. He governed his body by moderation, directed his mind by restraint, and bridled his senses by sobriety.

He underwent the harshest battles for chastity and always emerged victorious, hiding his heart and soul within the wounds of Jesus. Thus, pure in heart and full of days, his soul was released from the prison of life and, duly prepared, flew to the heights.

FATHER DIONYSIUS PAWŁOWICZ acquired an immortal name for himself in religious life through vows and profession. Desiring to renew his life for the better, he omitted scarcely any virtue from his practice. He burned with love for Him whom he knew it was his duty to love. With a pure heart and a soul estranged from every crime, he kissed Him who hung upon the Cross, for chastity and love consist in embracing Him. He was joined in desire and mind to Him with whom union through the bond of charity is perfect virginity.

Through humility, obedience, self-denial, and conformity to the divine will, he subjected himself to Him beneath whom to lie is to stand above the world. At last, accompanied by the prayers of the brethren, he died to himself while holding the Crucifix in his hand, pressing it to his breast, and fixing his eyes upon Him in whom he hoped to find life and life everlasting.

FATHER GREGORIUS IRYCZ ordered his life almost according to a rule arranged for each day and was most devoted to virtue and regular observance. He never omitted the sacred Liturgy on any day, either celebrating it or attending it, even when weakened by ill health.

He lived a life entirely free from every stain of lustful desire, with his heart and soul fixed within the wounds of Jesus. He devoted the whole time before noon to piety and the whole afternoon to honest labor or manual work. He never uttered even a somewhat frivolous word, much less an obscene one, without imposing some fast upon himself. He abstained entirely from every forbidden game and from every occasion inconsistent with his state.

Observant of peace and fraternal charity, he endeavored dutifully to restore it whenever it had been broken. He devoted

all the time of his life either to pious conversation or to preserving silence. His death corresponded to a life so well ordered: fortified with the Sacraments, he surrendered his soul to heaven and his body to the earth for burial.

FATHER VALERIANUS KONOFOLSKI, educated among the servants of Christ, the pupils and professed members of Saint Basil, imbibed every branch of learning, especially in the seminaries. He became skilled in the arts of forming letters, painting with the pen, and engraving with the knife. He loved every virtue, especially holiness, as light itself, and never defiled his body in the sight of the Most Holy God by the dark works of the Devil.

He preserved his body for the Savior and did not contaminate his soul by evil deeds, thoughts, words, or any dishonorable action. Indeed, he remained pleasing both to men and to the citizens of heaven in his Lord. He never placed his confidence in friends or relatives, but, devoted in love to his Redeemer alone, was borne toward heaven.

He became renowned as a distinguished herald of the Divine Word. He instructed the less educated in the saving doctrines of truth and moved sinners to true repentance. Worn down by advanced age, he prepared himself each day for the boundary of eternity and, accompanied by his virtues, went there after completing his service, numbered among the just.

FATHER THEOCTISTUS GĘGNIWY, a lover of learning and virtue, aimed at the goal of perfection and attained it with truly happy success. One might without rashness have called him a temple of the Muses, and still more of the virtues, for he had joined both in a most beautiful marriage within his breast.

Lest he should wallow in flesh and blood together with his learning, he embraced the institute of Saint Basil in the monastery of Byten. Although he placed himself below everyone, he was set over many, indeed almost all, as willingly by the others as unwillingly by himself. His refectory was common with

the rest and his condition equal to theirs; the table was the same, but at the table his abstinence was greater.

He burned with a great fervor of divine love. Though bodily present at the altar, in spirit he seemed meanwhile to walk through heaven. He avoided occasions of sin, remained continually mindful of the last things, and was free and stripped of every earthly concern. He did not fear the assault of a human robber, but obtained the palm of victory because he had despised these perishable and fleeting things. Therefore, while addressing those standing around him with words concerning unity, he spoke and lived.

FATHER GENNADIUS ZUCHOWSKI was skilled in both divine and human learning, yet was still more devoted to acquiring virtue and bringing perfection to maturity. He was sparing of time and loved no leisure except that devoted to study. Just as he himself possessed singular courtesy, so he greatly detested frivolity of conduct in others.

He observed silence and frugality, loved outward peace, and was a remarkable craftsman in reconciling others. In all things he considered the end and continually reflected upon how he would have to stand before the strict Judge.

He frequently gave examples of penance by sacrificing his flesh with scourges. The profit he had lost through bodily pleasure he compensated for by afflictions, introducing a saving bitterness into that same flesh through whose harmful delight he had once sinned.

Even in his final struggle he did not depart by so much as a fingernail from the observance of regular discipline. Thus he found a secure path even from his cell to heaven.

FATHER MAURITIUS KWIATKOWSKI, born of noble parents in Lithuania, nourished by the Graces and educated by the Muses, appeared worthy of heaven. Readily obeying the better counsel offered to him, he willingly surrendered his inheritance to his relatives and to the poor, considering himself rich if he might

hope to receive a hundredfold more. He fled even the shadow of honor, although honor followed close behind virtue and piety.

He strove to learn how to relinquish whatever he possessed in the world or had received from the world, and to rejoice in the simplicity of heavenly poverty. He did not permit himself to be drawn away from the heavenly journey by the enticement of carnal pleasures, so that through the entrance opened by the Redeemer who had gone before him, the court of heaven might stand open to him.

His hope did not deceive him. Devoted in life to God, the Blessed Virgin, and the saints whom he had as patrons, he experienced those same patrons as protectors in death. Having paid the tribute of mortality, he aspired to immortality.

FATHER MOYSES CHALEZA, together with several companions infected by heretical depravity, became the cause of his own passage to the side of Christ after condemning superstition. Remembering the divine oracle that, should he hear His voice today, he must not harden his heart, he listened without delay. He devoted his possessions to the poor and himself to a monastery of the institute of Saint Basil.

There he advanced so greatly that Christ continually became his companion and table-fellow, indeed his supreme delight, the banquet of his daily refreshment, and the nourishment of his inward sweetness. With Him he devoted himself to reading books, with Him he continually sang psalms, and with Him he found sleep and rested upon his bed.

He rose courageously to avoid the troubles of the Devil’s warfare whenever he reflected upon the danger of final necessity. He continually considered that sudden and terrible coming of Christ, so that he might be deterred from every fault, even the slightest. Thus, even at the very moment of death and amid the anguish of his soul, he learned without peril that

nothing is more excellent than the fear of God, and securely placed his life and soul in the Lord.

FATHER ZACHARIAS BIELSKI passed from the world to the service of Christ with a praiseworthy step, growing stronger each day against the assaults of enemies and the concupiscence of carnal desires. He judged that true peace of heart consisted in being wholly fixed upon the love of God through desire. He sought nothing else, since in Him alone whom he held in love he delighted with a certain blessed sweetness and was made joyful by that delight.

His tongue, mind, and life depended upon the love of the Creator. Moreover, he despised the fleeting and deceptive enticements of this impure world, overcame its threats by strength of soul, restrained the rising fires of the flesh by the Blood of the suffering Christ, enlarged his mind through the increase of virtues, and drove the coldness of sluggishness from his heart. With the flame of desire he sighed for the joy of heavenly beatitude, where, after his religious labors, he received the prize of peace.

FATHER CYRIACUS UNICHOWSKI, glorious through noble ancestry and illustrious through a long line of forebears, but still more worthy of praise through the virtue that followed him, entered the inner sanctuary of Christ and of the religious institute. He laudably distributed the portion of his patrimony belonging to him for good and spiritual purposes, namely, for the benefit of the poor and of churches. He could not have placed his possessions more rightly than in heaven, whither whatever the dry hands of the poor receive is carried.

He devoted every effort to bringing perfection to maturity and attaining it. The remembrance of heavenly things was for him a great instruction. He did not consider anything that must end worthy of great love. He desired with heart and affection to seek those things and judged those alone worthy of supreme love which, once found, do not pass away and, once attained, do not fail.

He continually subjected himself to judgment and weighed his failings upon the scales of humility, so that through the knowledge of them he might be kindled more fervently toward the love of God. Consumed by this fervor in ordering a blessed life, and wearied by old age and years, he was enrolled in the register of the citizens of heaven amid the prayers of the Fathers, accompanied by orthodox and religious merits.

FATHER HILARION BARANOWICZ, from the earliest beginnings of his life, added to the splendor of his birth a greater light from the institutes of religion and the good arts, and afterward the greatest light from virtue. Having remained hidden for some time among the regular ascetics, he finally revealed himself through his merits and virtues, so that he might shine before his inferiors through exemplary conduct and governance.

Members of various orders frequently recognized in him a master of life, especially virgins consecrated to God who lived according to the institute of our Holy Father Basil. Appointed their spiritual father, he easily recalled them, through salutary counsels and frequent exhortations, by the working of God’s grace, from the laxity into which life is even now inclined to fall, and led them back to a holier discipline.

He continually beheld the hour of his departure with the eye of contemplation and pondered without ceasing the admonition of his Redeemer that those who do not know the day or hour must remain watchful. When that hour drew near, amid vows and sighs directed toward the Crucified, he sent his soul to the heights.For he considered it a great and prolonged honor of martyrdom to die to the world and live for heaven. Accompanied by this company of virtues, he departed.

FATHER [NAME AND SURNAME ERASED], born of honorable and pious parents, renounced the enticements of the world and passed beneath the standards of Saint Basil. There he fulfilled every duty of a good soldier, always the first to respond to the command of his Leader. He was a most vigilant guardian of the gates of his soul, namely, his eyes, and had learned immediately

to extinguish the hostile flames cast into his chaste soul by recalling the Blood shed by Christ the Lord.

He never laid aside the weapons of prayer. Each day he visited the altars of his patron saints as though they were military stations, always taking his beginning in the battle line from the Virgin.

He possessed wisdom for the proper ordering of the present life and understanding for the correction of his past life. He inclined toward God with devout faith, so that, through His mercy, he might merit a blessed consummation.

Therefore, as he was dying, he softened heaven with many tears and broke through it, as with a battering ram, by frequent groaning. He completed the course of his life at Vilnius.

FATHER GERASIMUS NIKOMANOWICZ at first sought to serve as a soldier under a prince in the Grand Duchy of Lithuania, but heaven compelled the enlisted man to pass beneath its own standards. For a certain apparition shown to him in sleep revealed how shamefully fugitive men abandon God for the tyrant that is the world, although marked by Him with as many signs as they have received benefits.

He therefore served Christ for a long time and, having been ordained priest, began to hold rank among the religious. Yet he endured not so many or so grievous battles with an external enemy as with his own passions. These he commendably overcame by inscribing upon his body, with a blade, the figure of the wounds of Christ, by fasting and continual mortification, and by very frequent vigils.

Thereafter he had nothing to do with flesh and blood, once he had recognized that the divine image was borne within him; nor with the world and its vices, once he had reflected that he had been created to ascend to heaven and enjoy the blessed vision of God with the angelic spirits. He did not miss the goal, for when he ceased to live for the world, he began to live for heaven, destined to be blessed by the death of the just.

FATHER ZOZIMUS, from his youth, before he had completed eighteen years, began to strive for holiness among the cenobites. He renounced the homeland which the gods had given him in Austria and rejected the enticements of his parents, both of whom were born of noble and distinguished German stock. He utterly renounced the faith imbued with false doctrines and entangled in the mad impudence of Calvin.

Enrolled among the religious Fathers through vows and profession, he strove toward perfection, devoted alike to learning and piety. He was borne toward God his Creator with great spirit and love. A most determined enemy of idleness, he piously devoted to prayer and meditation not only the days, but also those hours of the night which sloth, even among religious persons, loves to give to sleep or pleasures, that is, to dreams. Dawn never found him before he had recited the prescribed songs of the prophet Jesse.

He kept his eyes so pure that he withdrew his soul from every illicit object. At times he dissuaded the Fathers and Brothers from excessive embraces, thereby testifying that charity ought to incline without the sting of envy. He excelled in other distinguished virtues worthy of himself, and, adorned by them, brought his life to a more blessed end.

FATHER ANDREAS BOHUSZ, a singular cultivator of chastity of body and soul, was educated among the cenobites from his earliest years and breathed the love of virginity among virgins. He was a most pleasing fragrance to those from whom the foul odor of the world had not taken away their sense. Various calamities could indeed deprive him of liberty, but they could do or attempt nothing against his purity, which is never conquered except where it is inhabited by a treacherous soul.

Therefore, when he saw himself living among robbers of souls and passions, he concealed his hours and moments in more secret places. There he wisely devoted himself to offering prayers to heaven, mortifying his body by fasting, and feeding his soul upon heavenly delights.

Above all, through the guardianship of humility he preserved the purity of chastity. He piously pressed his spirit beneath God, lest the flesh rise unlawfully above the spirit, frequently repeating: "He who despises his Creator through pride must justly endure warfare from the flesh subjected to him."

Nor did he therefore decline from the love of the other virtues and of perfection. Devoted to them during life, he merited also to rejoice in their company, when through death he was distinguished by the life and love of the virtues.

FATHER ANANIAS SOROKA, entangled in the perplexities of the world, continually revolved in his heart and soul that oracle of the Lord: that if he should hear His voice, he must not harden his heart through love of the world, but offer it to God as a holocaust.

Born of a noble house, but with a soul already capable of heaven, he sought a nobler inheritance. Bidding farewell to the world, he dedicated himself to God, to religious life according to the institute of our Holy Father Basil, and to the altars. There he devoted himself to acquiring and practicing many virtues.

Yet over all these ruled the deepest humility of his generous soul, through which this most noble spirit among his equals did not blush to descend even to the lowest services. Every virtue exalted him as a priest, but holiness, uprightness of soul, and obedience rendered him praiseworthy in all things.

He lived in many places and monasteries, to the great example of all. Thus, just as he had been a leader to others in bringing perfection to maturity during life, so also in death, ascending the way of the just, he advanced to the heights by the steps of humility.

FATHER SEBASTIANUS WYSOCKI possessed wisdom beyond his strength and age. He brought pleasing first fruits from the world into the inner sanctuary of the monastery. Whatever the world had displayed before his eyes as great in hope, he

rejected with noble disgust, finding all earthly things distasteful and smiling only upon God, religious institutes, and heavenly things.

He subjected himself to his superiors with every obedience and humility, so that those seeking Christ might find Him in him, far removed from every disturbance. He so loved meekness, which he displayed outwardly in himself, that men perceived the Author of meekness dwelling within him.

He manifested in himself the surest form of the whole religious life, returning kindness to those who loved him and patience to those who injured him. Because he had become more patient in enduring injuries, he also became more powerful in heavenly gifts and graces. He merited to attain the Kingdom of Heaven through humility, poverty, and gentleness.

FATHER BENEDICTUS HACKIEWICZ made his life correspond to his name in religious life. Neither the affairs of the world in which he had been involved nor the pursuit of courtly life which he had practiced prevented his purpose of attaining blessedness according to the institute of the Holy Father.

He admitted the whole company of virtues as the completion of a more proven life and devoted all his hours to renewing them seriously and frequently. Moreover, it was his custom to go to the church in the middle of the night for prayer, where no one could deny that he mingled with the noble courtiers of heaven.

He was always found kneeling either before the image of the Great Mother or before that of the Son, in a beautiful alternation, now intoxicated at the breast, now at the wound. At last, exhausted by a deadly illness, he laid down his life at the feet of Christ fastened to the Cross, so that in His death he might renew his own.

FATHER MACARIUS LILIKOWSKI, distinguished by birth and ancestry, desired to consecrate his noble disposition by sacred vows in the Basilian Order. He passed from secular learning to sacred studies and devoted himself in various places to the

education of youth. The sole reward he sought was the glory of God.

He considered nothing in life more worthy than to imitate his Creator and, according to the measure of his abilities, to become an instrument of the divine work. He offered all his actions to Christ the Lord and performed them with Him as his witness, so that he might accomplish every good work through Christ as its author and avoid evil out of love for Him and through fellowship with Him.

Nothing could appear burdensome to one who continually reflected that the sufferings of this present time are not worthy to be compared with the glory to come. He desired nothing in this world, for his eye always beheld the good things of the Lord in the land of the living.

After spending a long time in the monastery at Minsk, full of days and merits, he exchanged life for death.

FATHER GENNADIUS SOPOCKO launched the ship of his body from the shore of the world and renounced the cares of his earthly homeland. Upon the wood of the Cross he spread all the sails of his mind and equipped the voyage of his life with the ropes of virtue, the oars of wisdom, and the rudders of discipline.

He always strove to preserve the works of mercy, the affection of charity, the holiness of piety, the incorruption of chastity, and the modesty of sobriety, whether in public or in his cell, whether speaking or observing silence.

A true follower of Christ the Lord and a worthy son of Saint Basil the Great, he was deeply devoted to the remembrance of the Lord’s Passion and was a most exact observer of the rules, communal life, peace, and charity.

Fortified with all the Sacraments, in the year of restored salvation 1648, he departed into everlasting rest.

FATHER TIMOTHEUS CZEREYSKI laid aside the toga of the world and gave his name to religious life. Bound by vows to live

according to the institute of our Holy Father Basil, he observed regular discipline and, having received Holy Orders, led an angelic life.

He was accustomed to call the lives and deeds of the saints, which he read daily, his mirror. While fixing his eyes upon this mirror, he fixed his soul upon heaven and upon love for the heavenly citizens.

Every day he offered the unbloody Sacrifice and frequently adored with reverence that Lamb free from every stain, concealed beneath the Eucharistic veil. When he had refreshed Christians with His Flesh and Blood, he dissolved into tears, fearing lest anyone should receive Him unworthily.

He was a singular lover of the Virgin Mary. Whenever he recited her salutation or office, his eyes read Mary, his ears drank in Mary, his tongue sounded Mary, and his heart sighed for Mary.

By her grace he conquered the world, overcame the Devil, resisted temptations, obtained grace, and received both the crown and the death of the just.

FATHER DIONYSIUS SUSŁO was praiseworthy for religious simplicity and for observing the rules of his Order. He cultivated humility above all. Drawn by love of this virtue, for more than twenty years he remained content with the state of a simple professed religious, seeking no sacred order contrary to the mind and will of his superiors and being content to be regarded as the least among the brethren.

He served as director of music. Later, at the beginning of the Muscovite invasion of his homeland, he was ordained priest and shone with great virtues. But, overtaken by the storm of war while fleeing from the Muscovites, he endured many sufferings: now blows, now the pain of chains. At last he was torn apart by the force of horses. Thus, as a defender of the Union, he became a precious offering to heaven and to the treasury of the living God.

The fragments of his dismembered body were cast in vain as food to ravens and the birds of heaven. Certain portions, committed to the earth by the faithful of Christ in various parts of the fields, await their resurrection and reunion.

FATHER SERGIUS ŻYŁA entered the hermitage at Supraśl in order to follow the institute of the Order of Saint Basil the Great, and adorned it with the great and exalted beauty of his virtues. He had nothing in common with the earth or its enticements, for heaven, its glory, and its love were fixed deeply in his soul. He cared nothing for the human and perishable esteem of the world, since he longed to obtain divine grace.

For love of salvation, groans pleased him, labors were dear to him, dangers did not displease him, and the death of the martyrs kindled his hope. Indeed, the evils inflicted upon him were more welcome than benefits bestowed. Proven by virtues of this kind and exercised in religious discipline, he fought courageously in the Lord against every assault of the enemy.

The enemies of the human race, unable to endure his glorious advancement in the arena of virtue and his zeal, handed him over to the tyranny of the enemies of the homeland, namely, the Cossacks. There he was cruelly treated, endured many insults, suffered beatings, tortures, and wounds. At last, one of the Cossacks, unable to bear the Father’s arguments in defense of the Holy Union, struck his head with a war hammer and immediately shattered his brain.

The sound of the most sacred name of Jesus, which he had begun to pronounce, remained in his throat. Thus, clothed in the purple of his blood, the athlete obtained the crown of martyrdom.

FATHER ALEXANDER ŁUKOWSKI, glorious through the fortunate meaning of his name, enriched it with the great and glorious treasures of virtue. After renouncing the world and its vanities and professing the sacred institute of the Basilian Order, he detested even its flatteries. Among the titles of his proven

life was the fact that he treated his body harshly. Whenever the heat of lust was kindled, he knew how to temper it by the coldness of water or the sharpness of a hair shirt.

He desired to be regarded as the least among the religious. Within a short time he passed from disciple to master of the holier life. Mindful of himself in all things, he never forgot to care especially for his own salvation. He longed so greatly to preserve the beauty of his soul that he avoided with the greatest diligence every sin and every occasion of sin. For he knew, and persuaded others, that nothing so stains the soul and mind of a religious or deforms the image of God as even the smallest blemish contracted through an evil desire.

Thus, having passed his youth, maturity, and the entire course of his life most excellently, he completed it in venerable old age. When the final struggle drew near, burning with love of God and recalling the words of Christ the Lord that one must watch because the Lord is near, he completed his vigil upon his knees on the ground. His mind had died to the flesh before the flesh approached death.

Because he had served Christ and the religious life with constancy, he passed into everlasting life, strengthened by the rewards of holiness and immortality, and, as we presume, now enjoys the fellowship of the servants of the Lord.

FATHER GEDEON WŁASOWICZ heard God calling him and, having put on the monastic habit, devoted himself to virtue, piety, and zeal for his religious vocation. Everywhere he was a glorious follower in promoting the divine glory and a most distinguished zealot of Marian devotion.

Renewed in his senses through Christ, he cast aside the form of this world and transformed himself into the likeness of the Savior, so that newness of spirit shone forth in his actions and, as a heavenly man rich in heavenly goods, he already walked upon earth in a heavenly habit.

Consecrated also to the service of the Virgin Mary, he served as sacristan at Zhyrovichy. He cared for, constructed, and adorned the altars, and provided many lasting benefactions for the sacred sanctuary of the Blessed Virgin. After the church and monastery had been reduced to ruins by the Muscovites, he rebuilt them completely through praiseworthy diligence. He erected the walls at Zhyrovichy in the square form in which they are now seen and surrounded both the monastery and the church as though with a fortification.

On one weekday night, according to his established custom, he went barefoot to the doors of the church to devote himself to prayer. After giving thanks to God there and thoroughly scourging his back, he returned to his cell and began to bring his life to its end. Having summoned the Fathers, he disclosed his conscience to his spiritual father and surrendered his life at Zhyrovichy.

FATHER DIONYSIUS PAWŁOWICZ, because of his dignity, prudence, and piety, resided in the more distinguished monasteries of the Order. Everywhere he was held in great esteem and reserved for the discharge of important offices for the enduring glory of the Basilian religious life.

He served as chaplain and confessor in the courts of magnates, to the glory and edification of others. There he fled every occasion of harmful association. He was held in high esteem as spiritual father to the wife of Lord Tyszkiewicz, who was descended from the Tryzna family, and left behind a great remembrance and reputation for his exemplary life.

He also merited the love and affection of Lord Kiszka, supreme commander of the armies of the Grand Duchy of Lithuania. Through his favor, a foundation for religious of our Order was planned on the estate called Kulewicze, for the increase of divine worship and the advancement of the Holy Union. Father Dionysius himself was appointed its superior.

But while fleeing the tyranny of the Cossacks, who were raging far and wide with fire and sword, he was consumed by many

hardships. Full of proofs of his confession, anointed with the sacred charisms and fortified with the Viaticum, amid embraces of the Crucifix he surrendered his soul into the bosom of his Redeemer at Supraśl, where he was also buried.

FATHER STEPHANUS MOKIEWICZ ascended through the degrees of virtue, sacred orders, and honors—from which others are often accustomed to fall headlong—to perfection, to heaven, and indeed to God Himself with heart, soul, and spirit. Through the practice of contemplation, he was borne almost daily toward the supreme Good.

Highly skilled in music, he composed many chants in honor of the Blessed Virgin Mary and the saints. He presided over the choir in rendering praises to God with the greatest diligence, being always the first to arrive and the last of all to depart.

He continually kept the remembrance of death before his mind, reflecting that many people depart at every moment. If even one hour were granted them to perform penance, while many years were still being granted to him, how swiftly would they hasten from altar to altar and sigh until they merited to obtain forgiveness of their sins from God.

He cultivated the simplicity of the dove, whether by patiently enduring injuries inflicted upon him, by fleeing esteem for himself joined with contempt for his neighbor, or by desiring to be regarded as the least and accepting any duty.

He exercised the care of souls with eagerness, sometimes relieving the necessities of the poor, sometimes assisting souls by his prayers, and sometimes diligently promoting their advancement and salvation.

Having thus completed his service, this Father died at Zhyrovichy, fortified with all the Sacraments, and obtained a monument both in his bodily remains and in his good name.

FATHER INNOCENTIUS DMITROWSKI was a fortunate fugitive who, in order to seek his true homeland, renounced his ancestral home. A Ruthenian by country, he was noble not through the waxen

images of his forefathers but through virtue. He believed that he would increase the honor of his family if he went forth to conquer vice, his mortal enemy, and carried into the heavenly homeland, as an offering, the ancestral Faith in which he had been born.

Thereupon, desiring to bring peace to his conscience, he resolved to seek a monastery and the religious life. Having entered it, he confirmed his vocation by a proven profession and a praiseworthy life. When he received Holy Orders, he heard the bishop address to him the admonition that, as the bishop received from his hands a pure and immaculate Victim, so Christ desired him to appear at the Last Judgment. He labored to observe this admonition down to the smallest detail.

For this reason, he was borne with the most intense love and reverence toward the Most Holy Sacrament of the Eucharist. He frequently purified his conscience even from lesser stains, subdued his flesh by fasting, restrained his appetite through abstinence, and devoted himself to the exercise of various kinds of virtue.

At Minsk he labored greatly to gain souls for the Holy United Church, and not without success. By his example and proven life, he first attracted many to visit the church and venerate the wonderworking icon of the Blessed Virgin Mary, and afterward enrolled them among the supporters of the Union.

There he himself joined the catalogue of those who sleep in the Lord. Venerable in old age, full of virtues, and adorned with the glory of merits, he deserves praise both on earth and in heaven.

FATHER BARNABAS ILKOWSKI, having followed the religious institute from his tender years, was deeply devoted to praising God. He professed monastic vows and cultivated them religiously, violating them not even in the smallest matters and remaining mindful of his obligation to observe them rigorously.

Highly skilled in the Slavonic language and in the rites serving the Eastern Church, he was most diligent in attending choir and sang the praises of God with both voice and heart. He was taken into the household of Lord Metropolitan Joseph Velamin Rutsky, where he edified the court by his virtues and pious exercises.

Together with his pastor, he attended the synod convoked by the schismatics at Lviv, to the great benefit of Joseph and of the Union. There he courageously repelled the efforts of the schismatics and refuted the fabrications produced by their insolence and obstinacy.

When they returned to their own places with their purpose unaccomplished, although much labor had been expended in the cause of the Holy Union, the schismatics devised stratagems against our men and threatened them with death. In a certain town, therefore, they summoned a mob by the ringing of bells and resolved to kill the Metropolitan together with his followers.

The Metropolitan perceived the threatening danger and sought safety in flight. But the insolent rabble, blinded by malice, immediately attacked the prelate’s carriage with clubs, stones, and mud, so that some of his attendants were wounded. Father Barnabas was thrown from the carriage by the force and blows of the clubs and remained alone amid the assassins and the fury of the raging crowd.

He was beaten savagely and was not permitted to rise from where he had fallen. Yet because he was a robust man of great bodily strength, one might truly have called him a single combatant against many. Nevertheless, through the power of divine love, he chose rather to become a meek lamb prepared even for slaughter.

He rose to his feet and dispersed the maddened crowd. Although he bore upon his body wounds received for the name of the Union, he showed himself a courageous champion. At last, aided by the forces of the Metropolitan’s court, he escaped from the hands of the executioners and afterward became an even more fervent propagator of the Union.

Finally residing at Kobryn, after acquiring many glorious virtues and merits in religious life, he departed to receive in eternity the reward for the labors he had endured.

FATHER ELISEUS WELIKONTY, contemplating the world as though it were a bubble, sometimes stood astonished and recognized both the world and its supposed wisdom—or rather its stupidity. He therefore fled to the camp of Saint Basil the Great.

There he armed himself with the helmet of salvation, namely, the cowl of the Order; with the breastplate of original innocence; with the belt of chastity to be preserved perpetually; and with the footwear of restored perfection. He professed that he would become a courageous champion against every assault of the world and joined advancement in every virtue to his striving for perfection.

His soul did not stray from heaven, for he did not set the smallness of earth as his goal, but kept before both his heart and his eyes the immeasurable sphere of heaven and Him who inhabits it.

He knew how to triumph over the vices of the body and the victory of sensual enticements by never laying aside the girdle of virtue. He knew how to reject vanities through love of heavenly things, to be borne with soul and spirit toward the Crucified through remembrance of His Passion, to avoid the causes of vice through remembrance of offending God, to tear out deeply rooted evil habits through fear of Gehenna, and continually to change his life for the better through consideration of the last things.

He therefore withdrew to the hermitage at Supraśl, where he advanced laudably. After the course of many years, he ceased to live in the body and began to live in eternity in the spirit, there to await the reunion of spirits and bodies.

FATHER JOSEPHUS CZAPSKI, having been rescued from the danger of death, despised the life of the world. Loving security

and having become convinced of a surer path, he embraced the institute of the Basilian religious life.

He advanced most excellently in the arena of virtue, in fulfilling his purpose of bringing perfection to maturity, in disciplining his religious conduct, in preserving mutual charity, and in practicing the reading of spiritual books.

Thus, through the assistance of his vows, he attained what is granted to very few: the summit of voluntary poverty, chastity unshaken not only by deed but even by word or hearing, and obedience observed to perfection.

He sought to merit all these things by no other method than prayers and groanings expressed in hymns to God. As he frequently poured them forth with mouth and heart during the struggle of the flesh, so he frequently triumphed over the enemy.

Thus endowed with life as an athlete of Christ in the religious contest, he remained diligently on guard so that his vows might be preserved incorrupt, until Lachesis cut the thread of a life laudably completed. As he had shone by the goodness of his life, so, when the end drew near, he was extinguished in the goodness of a holy death.

FATHER STEPHANUS KOCHANOWICZ, swiftly leaving behind the nets of the world, embraced the sacred institute. By striving to live blessedly and holily according to regular discipline, he seemed already to be an inhabitant of heaven rather than of earth. Through the increase of virtue, he seemed to dwell with Saint Stephen in heaven and, like him, was borne upward by fervor of spirit, love of God above all things, and sighs for the blessed homeland.

During life he feared the spiritual pirates of body and soul, lest they should at any time despoil him of good works. For, as he used to say, they seek to steal not so much the gold of the world as the gold of Faith, and to plunder not earthly possessions but the wisdom of Christ.

He was a tenacious and most exact observer of the rules and constitutions, fulfilling his vows most effectively not only in body but also in spirit. The hermitage of Supraśl itself can bear witness to his life, withdrawn from the troubles of the world, where he spent no small amount of time laudably in singing, chanting psalms, and praying.

When the appointed hour of death hastened toward him, he dissolved into tears, embraced the Crucifix, and breathed forth his soul in the hands of those who were praying to God. He died at Supraśl on 4 July 1656.

FATHER EUGENIUS MFACZYNSKI, born under a favorable omen of honor, entered upon the better state of religious life and gave an excellent example of perfection and virtue in his probation and profession. Having been ordained priest, he very frequently poured forth fountains of tears, washing away so abundantly the stains of his own sins, and especially those of his neighbors who found themselves in danger, that at times his vestments became wet with their dew while he celebrated the sacred rites. Even at table he appeared to shed more tears than he took drink.

Being closely acquainted with magnates, he more than once established peace among those who were at variance and reconciled the spirits of rivals. At last, this glorious man of proven life died lying upon a hair shirt and ashes, prostrate upon his breast and kissing the earth, his mother, while adding: "My soul shall live and shall praise You, O Lord, and Your judgments shall save me, because I have sought Your commandments."

Then, amid ejaculatory sighs directed toward God, he ordered the brethren to begin the ecclesiastical lamentations, "Blessed are the undefiled," and so forth. At the words, "Let Your hand save me, for I have kept Your commandments," he commended his soul to God.

FATHER LONGINUS SMOLSKI, enrolled at Byten in the family of Saint Basil the Great, was at almost the same time admitted into the inner sanctuary of the love of Jesus and Mary. Like a

glorious engraver, he carved their exalted names and their love deeply upon his heart. He praised Mary with mouth, heart, voice, and silence.

Tossed amid many dangers, he endured the tyranny of the Muscovites and more than once encountered their cruelty. He fearlessly reproved the dissension that persisted between the Churches and was supported by their obstinacy; nevertheless, he was treated honorably and even held in affection by the enemy.

Having been secretly warned by certain persons of the impending seizure of the property of the Church of the Most Holy Trinity, he conveyed the sacred vestments, plate, charters, legal rights of the Union, and the archive of the Order to Königsberg in Prussia. Remaining there for nearly nine months with Father Theophanes Bieda, he gained great esteem and obtained abundant alms, to the edification of the Prussians.

He was most familiar with the Prince of Brandenburg and would have obtained, with the consent of all the members of our Order, a foundation at Königsberg—toward which all the Prussians inclined with common desire and zeal—had death not overtaken him. Succumbing to it in the hands of his Father, amid the sorrow of many, including followers of Luther, he fell asleep in the Lord on the eleventh day before the Kalends of June.

His lifeless body was laid with funeral ceremony in the parish church, where the abbot also was buried. He began the years of eternity in the fifty-sixth year of his life and the year of Christ 1656.

FATHER EPHREM IACKIEWICZ, having reached middle age, refused to remain or wander any longer amid the perplexities of the world. At the first call and inward spiritual inspiration, he came forth into the light of the religious Order and, insofar as his age permitted, entered the struggle against the enemies of life.

From his very first step he brought piety with him into the Order as his companion. With her assistance, he attempted every

virtue, not merely that it might be approved, but that it might also be practiced. Poured forth in love for Jesus and Mary, he was accustomed at times to spend entire days sounding their names, giving kisses and sighs to the Cross, and exhausting himself in acts of adoration. He venerated Mary with the whole marrow of his heart, with every affection of his innermost being, and with all his desires.

In the sacred institute he was the fiercest enemy of himself, but also a most glorious victor. He was noted for taking food most sparingly and for frequently becoming intoxicated with tears. Therefore, ardently desiring heaven, he received his release from the body at Volodymyr.

FATHER SYLVANUS KUNCEWICZ, Archimandrite of Supraśl, did not fall short of the disposition of his lineage, which ennobled a great name by no lesser virtues. Justice offered him honors in the courts of princes and supported great hopes of future advancement, while extending the renown of his name and leading the fame that follows honor into the field of glory.

But, regarding all these things as trifles, he hastened to the Order of Saint Basil the Great. There he learned the virtues, followed the proper manner of life, and enrolled both his name and his life in the catalogue of the professed servants and clients of the Lord.

He descended along the path of humility. As its first step toward spiritual advancement, he resolved not to seek dominion; as the second, to desire subjection; and as the third, while remaining under obedience, to endure with equanimity every insult and injury inflicted upon him. This he also fulfilled in practice.

At Supraśl he served only as vicar and steward, to the great benefit of the monastery and the Fathers. Nevertheless, the love of the Fathers and of the founder, Chodkiewicz, promoted him, despite his resistance, to the archimandritate. When he had become wearied by so great a burden rather than honored by it—for he fled honor with all his strength—death removed him

from his journey and from the stage by another path. When he arrived in heaven, this kingdom pleased him.

FATHER JOSAPHAT DUBLENIECKI, Archimandrite of Polotsk, was born of noble blood in Rus' and was related by marriage to Metropolitan Sielava. He gave a favorable omen of his honor and virtuous life, for while still a youth, not yet mature in years, he already despised all the things of the world. He considered this alone honorable: to subject beneath his feet not merely some small portion of the earth, but the entire world.

Having been admitted into the company of the religious, he immediately began to excel through great gifts of virtue. Frequently casting himself upon his knees by day and night, he devoted himself to contemplation, prayer, and pious affections toward God.

He pursued literary studies at Braunsberg to the great approval of his fellow students. After returning to his homeland, he fulfilled the offices of vicar and preacher at Zhyrovichy. He also compiled a record of all the miracles of the Blessed Virgin Mary of Zhyrovichy and arranged for some of them to be printed.

Meanwhile, he attained the dignity of the Archimandritate of Polotsk, which he adorned with many great virtues. He attracted several priests into his community and made common the revenues from which they were to live.

Finally, growing weary of a life that was in some manner political in association with the Metropolitan, he undertook a more austere life at Zhyrovichy and completed it with a glorious course in the year 1657, in the month of March.

FATHER SPIRIDION WOLOSOWICZ, born of good parents, spent the first period of his life in the courts of magnates and dedicated the second to the service of the Blessed Martyr Josaphat Kuncewicz, Archbishop of Polotsk, under whom he served as prefect of the stables. When the blindness of the schismatics conspired against the supporters of the Holy Union—or rather against the person of his own pastor—he endured many things,

first at Vitebsk and afterward at Mogilev. He underwent danger of death and suffered wounds and the shedding of his blood.

After the martyrdom of his master, he entered the ascetic house at Byten to undergo probation in a better warfare. He was always an illustrious athlete, renowned for victories won over the inhabitants of hell. For, according to the teaching of Saint Anthony, he lived as one prepared to die every day, renewing daily the resolutions of a better spirit. He sighed continually for Jesus and avoided familiarity with schismatics.

While residing at Smolensk, he was frequently attacked by the schismatics, but through great endurance he frustrated their purpose. He also spent much time piously at Chereya. Finally, having been assigned to Chełm, he completed his life at Bielsk before completing the journey, and his soul went where it had long been accustomed to rise.

FATHER THEOPHANES BIEDA, called from the world by the voice of God, entered the religious life of Saint Basil and shone not as one requiring probation in the novitiate, but as one deserving the doctorate through the mature glory of his virtues. Piety and holiness, supported by his vows, proclaimed his praise; modesty and tenderness of conscience proved their truth; and love of God and honor toward Mary rewarded him.

At Braunsberg he applied himself to philosophy and theology. Recalled from there to Vilnius, he was appointed professor of the other Brothers of the same Order and, through learning and uprightness, went before them as an example of how to live properly in the Order.

After the death of Father Ilkowski, the office of vicar of Vilnius was entrusted to him, which he fulfilled for the faithful through the preaching of the word. When the Muscovite war followed, the care of saving everything contained in the monastery at Vilnius fell upon him alone: the library, printing press, sacred treasures, and especially the wonderworking icon of the Blessed Virgin Mary. He carried away many things, while the remainder were left as spoil, since the difficulty of

transporting them created great danger both for him and for the more precious objects. Thus the library, printing press, and very large cast-bronze candlesticks fell into the hands of the Muscovites, to the incomparable loss of the Union and of that place.

Lord George Pawłowicz, a councilor of Vilnius, was the most vigilant guardian of the icon of the Blessed Virgin, and on its account suffered from the enemies the loss not only of his property but also of his life.

Burdened during his flight with the church plate, Father Theophanes reached Königsberg and spent an entire year there. When that year had passed and the patricians of Vilnius returned to the walls of the city under a safe-conduct issued in the name of the triumphant Muscovite emperor, he also returned. Together with Father Euthymius, he swore fidelity to the Muscovites.

Theophanes was held in great esteem by the voivode, from whom he even received the title of a wise man. The voivode would have overlooked everything in his favor had our local schismatics not placed obstacles in the way. He listened to him with affection as he explained the mysteries of the Most Holy Trinity, the procession of the Holy Spirit, and the other articles of the orthodox Faith. Nevertheless, the voivode did not permit the Father to celebrate the sacred rites in his church, but only within the enclosure of the monastery.

Having received news of these events in Lithuania, Protoarchimandrite Father Benedict Terlecki secretly hastened to Vilnius and, at great peril, removed to Byten the icon which the Muscovites were seeking by every possible means. Afterward Father Theophanes, together with Brother Joseph Pietkiewicz, also carried away candlesticks, chalices, and similar silver objects.

Many of the monastery’s other possessions then disappeared, including a pair of crosses of notable size made of tested silver and a Horologion which Lord Tryzna, treasurer of the

Grand Duchy of Lithuania, had given to Byten and which had been sent to Vilnius for repair.

The voivode wished to persuade Theophanes to go to Muscovy, promising him every favor and honor from the emperor, even complete liberty and permission to celebrate the sacred Liturgy. Nor would he have delayed giving his consent, but while an epidemic was raging he too was infected and ceased to live.

Then the schismatics, strengthened by Muscovite power, invaded the Church of the Most Holy Trinity. They plundered the silver, gold, and all the church furnishings, locked the monastery and church, and forbade the celebration of the sacred rites. He died in 1657, on the fifth day before the Ides of May.

FATHER CLEMENS KRUKOWSKI was the first superior of the residence at Różana, established by Lord Leo Sapieha, Vice-Chancellor of the Grand Duchy of Lithuania. From his entrance into religious life and his reception of Holy Orders, he considered it a grave fault to omit even once the number of prayers which he had prescribed for himself in place of the canonical Hours.

He cleansed away earthly pleasures with the blood which he shed daily through scourging. He covered his body with a single garment against both heat and cold, and slept upon a bare board, the sweetest bridal chamber of chastity.

He completed his studies at the Pontifical College in Vilnius and afterward imparted learning to disciples at Minsk together with the exercise of the virtues. For him, wisdom consisted in repentance for sins, contempt for present advantages, and desire for future rewards. He longed to find true wisdom in the Lord by weeping over the sins of his former life, regarding the desires of the world as worthless, and desiring eternal blessedness with his whole heart.

When the pestilential epidemic grew more severe, he sought the healthier air of immortality at Różana. After the air had been purified of infection, the funeral rites due to his remains were

celebrated, and after the passage of a year they were conveyed to Byten.

He died in the year 1657. In his final struggle, raising his face toward the stars, he immediately sighed when he beheld so blessed and everlasting a dwelling.

FATHER ISAIAH RAY had been a most tenacious adherent of schism. Having received the monastic habit there, he attained such dignity that he was appointed hegumen of that place.

By God's providence, it happened that he was summoned to Navahrudak, carrying with him a collected sum required by decree of the senate and commonly called the *podymne*, which was owed to the treasury of the Commonwealth. Father Innocentius Terpilowski accompanied him. They therefore entered our monastery in order to visit it and were received with the greatest kindness and instructed through spiritual conversations.

After certain courteous and non-contentious discussions concerning the Union, both men gave their hands and pledged their faith to it. Sending their horses, carriage, and money back to their former place, they themselves went to Byten, prepared to undergo probation. There they advanced so greatly in spirit and virtue that they afterward became beneficial servants of the Holy Union.

Father Isaiah became a celebrated preacher and conducted the Metropolitan's public affairs concerning legal rights. He also served as confessor to Lady Wiążewiczowa, a daughter of the Union. On the day following her death, he adorned her funeral with great solemnity and a panegyric.

Having completed his life most excellently, he ministered to all who were stricken during the pestilence. At last, he himself was infected by the plague and at Navahrudak passed into the healthier air of eternity, radiant with virtue, merits, and the glory of his life. In the year 1657.

FATHER EUTHYMIUS PUCZKOŁ advanced with auspicious steps toward the service of Christ and the religious institute. There,

exercised in many virtues, he left behind a great reputation for integrity of life. He strove to renew his heart by excluding carnal desires and, once these had been expelled, introduced through spiritual discipline a profound observance of the love of God and of the heavenly homeland. He banished arrogance and disparagement from his speech, devoted himself to the confession of his sins and to forming a good judgment of his neighbors, and renewed continence and innocence, so that contrary vices might be driven away by contrary virtues.

He served excellently as a chorister in singing psalms and reciting the Hours. He completed the whole course of his life until the flight caused by the Muscovite invasion, patiently enduring many afflictions and persecutions for love of the Union, even danger to his own life. At last, full of days and merits, he paid the debt of mortality at Byten and departed to heaven in the year 1657.

FATHER TARASIUS NARBUTOWICZ dedicated both his youth and his mature age to religious observance, imbuing the former with spiritual exercises and adorning the latter with sublime virtues. He made his profession in the Basilian family in the year 1613.

Renowned as easily the foremost in music, he was an admirable enemy of idleness and of every vice contrary to the religious institute. Devoted continually to reading and writing, he spent forty-four years in pious exercises and works. When he reached advanced age, he purified his soul almost daily, subdued his flesh by numerous mortifications, offered the unbloody Sacrifice every day, devoted himself to prayer, and examined his life by a daily scrutiny. Having been duly approved by the Lord, he returned to Him his religious soul adorned with virtues in the year 1657.

FATHER BENEDICTUS MOKOSIEY BAKOWIECKI, Archimandrite of Zhydychyn and brother of Joseph, Bishop of Volodymyr, had his family origins and birthplace in Volhynia. He dedicated the first period of his life to secular learning and his more mature years to the sacred Basilian religious life. Passing from Pallas

to the mother of those chosen as sons in Christ, he hastened through both pursuits toward the happiness of the saints and the society of the angels.

There he applied the spur to himself, vigilantly considering how much he had advanced or failed upon the path of perfection, what he was in his conduct and affections, how similar or dissimilar he was to God, and how near or distant from Him—not by intervals of place, but by the dispositions of his character. He fortified his sickly life with patience and endured every weapon of suffering in union with the sorrows of Jesus.

Earnestly devoted to reading the sacred books, he persevered, beseeching the Lord in the final struggle of life to hear the supplications he poured forth for the forgiveness of his sins—the Lord who had made him and called him to follow Him, although he had committed innumerable sins. Thus contrite and excellently prepared, he ceased to live at Zhydychyn in the year of human redemption 1658.

FATHER HIEROTHEUS PRZEZMONTOWICZ appeared to have been born for heaven and for God even before he beheld the light of the world. With God Himself as his teacher, he acquired the first principles of life and learning and exchanged secular life for the spiritual. Having completed the appointed period of probation and the profession of vows, he became a lover of religious life.

At the direction of the superiors of the Order, the Muses admitted such a man into their fellowship and into the very sanctuary of wisdom at Braunsberg. In order that he might pour this wisdom forth upon others, he went to Derman in Volhynia to convert schismatics to the Union. He labored greatly, now preaching the word of God from the pulpit, now teaching the catechism. Placing no confidence in the slippery course of this life, he expended his efforts only upon the saving practice of the virtues.

He died at Derman, fully conscious that his appointed end had come. The Fathers performed his obsequies with ecclesiastical

hymns and psalms and buried him there among the Fathers who had died in the Lord.

FATHER JOANNES KISIEL, having despised the enticement of the world and its empty promise of an abundance of future goods, hastened to profess the service of Christ the Lord by vows, to fulfill it in deed, and to attain perfection of life. Joannes could easily despise all these things, for he had fixed his heart, soul, and gaze upon heaven.

Against every temptation, tribulation, and necessity of whatever kind, he opened for himself the Holy City as a place of refuge through remembrance of heaven and of God. He sought the opening of the bosom of the most august Virgin Mother, prepared for himself as favorable clefts in the rock the wounds of the Crucified, and fled into the depths of the mercy of our God.

Distinguished by this grace of merits, he expired at Supraśl amid offerings and embraces of the Divine Redeemer.

FATHER ALEXANDER AMBUKOWSKI, a disciple of Christ the Lord in following Him, gave both his name and the exercise of his life to sacred religion. Having received Holy Orders, he labored for heaven by winning the souls of the faithful.

He always sympathized so deeply with the sorrow of penitents that he himself would be the first to burst into tears and, by his own tears, draw forth theirs. He always offered the best medicine to sinners. In order that he himself might be worthy to recline at the table of Christ, he examined his conscience with particular strictness and frequently purified it from even the slightest stains in the laver of penance.

Thus Christ was his bread, the Bread broken for the remission of his sins. He acknowledged himself a sinner so that Jesus might dine with him through the Eucharistic banquet. Refreshed by this same banquet in the final struggle of life, he sighed toward the Lord and expired.

FATHER CLEMENS LEWKOWICZ readily displayed noble qualities worthy of heaven and filled with virtue. By vow, intention, and

sacred profession, he dedicated himself to the service of God and the religious life. A lover of austerity, he became the open and voluntary enemy of his own body. His bed was hard and spread only with straw; he abstained from drink and carefully observed silence.

In whatever company he found himself, he took care never to become either an inquisitive examiner or a rash judge of another person's conduct. Indeed, although he judged actions and intentions strictly in himself, he never judged them rashly in his neighbor, but excused them in every possible way.

Advancing daily by these degrees of virtue, he attained both the goal of perfection and the blessed conclusion of life. From the bosom and embraces of the Fathers, accompanied by the prayers of the religious, he returned to the other homeland, that of eternity.

FATHER MARTINUS PONIATOWSKI left to his successors in the Order a truly rare, admirable, and imitable example of an entire lifetime spent in religious perfection. Throughout the course of his life, he displayed austerity, moderation in speech, and inward recollection.

He was so distinguished a contemplative of God that he appeared to possess the whole manner of a citizen of heaven. He did not live so as to crawl upon the earth, nor to enjoy pleasure after the fashion of beasts, but rather ordered his life according to the pattern of the heavenly life prescribed by the institute of Saint Basil.

He directed his eyes only toward honorable things, spoke only when questioned, extended his hand only toward what was necessary, and eagerly directed his steps wherever obedience commanded.

When he was seized by illness, he continued, as far as his strength permitted, devoutly to venerate the Most August Virgin Mary. When his strength had finally failed and the bonds of his body were dissolved, fortified with the Sacraments, he expired

at Zhyrovichy while the Litany of All Saints was being sung. In the year 1658.

FATHER ANANIAS SOKOŁOWSKI, a Lithuanian by nation, a religious by intention and vow, and a servant of Christ through virtue, frequently relieved the poverty and labors of the brethren by willingly undertaking menial services.

Whenever poverty seemed to flee from him through the favor of benefactors, even with the permission of his superiors, he pursued it in spirit as though it were a precious good fortune that had escaped him. He was truly a martyr even without a tyrant. He knew how to restrain his passions and anger, extinguish the heat of lust through mortification of the flesh, preserve justice completely, drive away the irritation of avarice, and suppress pride through self-humiliation.

Perfected in every kind of virtue, as death approached he repeatedly asked the Fathers and Brothers standing beside his bed, after the completion of the Litany of Loreto, to sing the hymn well known to devotees of the Mother of God, whom he loved most ardently: “Mary, Mother of grace... receive me at the hour of death.”

Thus, dying in the embraces of the sacred Cross and continuing to beg forgiveness for his faults to the very end, he departed into eternity.

FATHER SAMUEL OZIERKO, a worthy follower of Christ and a lover of the religious institute, joined an upright life to his name and profession—a life of the kind that angels love to lead. Withdrawn from the disturbances of the world within the enclosure of the monastery, he made his cell the place of contemplation and the ground his bed.

His frugality was known to all, and through abstinence he made only rare use of drink. He did not cease to read the monuments of the sacred books, to invoke God and the saints in prayer, and everywhere to proclaim and spread their praises.

Adorned with many virtues and beloved by God, whose glory the Judge of all will reveal at the public Tribunal, he brought his life to its conclusion, there to obtain the crown and reward corresponding to his merits.

FATHER EUSTACHIUS PIESZKOWSKI, Archimandrite of Grodno, departed from the world through the voluntary renunciation of all things and entered the Basilian Order. Through love of every virtue, he attained the summit of mature perfection. Under the patronage of heaven, he advanced so greatly that he became both a priest of Christ and Abbot of Grodno.

According to the teaching of Christ, he strove to become a little child, indeed the least among the religious, for he was known to be meek and humble of heart.

Having spent more than forty-five years in the Order in the orderly practice of religious discipline and perfection, full of days and merits, he died amid the prayers of his brethren and the embraces and kisses of the Crucifix. He first elicited heroic acts of faith, hope, and the love of God above all things, together with saving contrition for the forgiveness of his sins.

At last he repeated the words: “Remember not, O Lord, our offenses, nor take vengeance for our sins.” With the names of Jesus and Mary upon his lips, he commended his soul to them at Grodno in the year 1660.

FATHER HERMANNUS HOSTIŁOWSKI, having embraced the religious institute at Byten, immediately gave evidence during the first years of his probation that he was already a master of piety. Through profession and maturity, he honorably put this into practice.

Renowned among those who knew him as a great preacher of the word of God, and distinguished by excellent progress in learning, he rendered his spiritual duties still more fruitful. He detested every frivolity that bore even the appearance of a stain.

Obeying the command of Christ, he never ceased to call the people to repentance through saving admonitions. He did so with such vigor that, through his labor, many who were infamous for numerous crimes were reconciled to the Lord.

He was therefore appointed superior at Volna. There, leading an exemplary life and serving before the Lord in holiness and justice throughout all his days, he also brought his life to the blessed and happy conclusion attained by his predecessors. In the year of the Lord 1660.

FATHER CONSTANTINUS WITOPOLSKI, noble both by homeland and reputation, and distinguished by his merits and proven uprightness, was formed in every kind of piety and embraced the Basilian institute. Accompanied by authority, regular discipline, holiness, and orderly conduct, he first served for a considerable time as superior at Minsk. There, through his skill and example of piety, he erected from the foundations a large brick church dedicated to the Holy Spirit. He likewise constructed a monastery of finely built masonry, filled it with a flourishing community of brethren, and instructed the inhabitants of the city in the manner of living piously through his exemplary life.

Transferred to Zhyrovichy, he also discharged the office of superior there. He restored the church, which had for a second time been reduced to ruins by the Muscovites, and made the monastery fit for habitation by the Fathers. At great expense he obtained the large bell called *Eleemon*.

Returning from a journey to Mstsibava, he reclined with the Fathers at the common table in excellent health and cheerful spirits. He spoke at length concerning the uncertainty of every person’s fate. While afterward attending to a spiritual book, he complained of pain in his head, and within a short time, when a malignant stroke descended to his heart, he fell asleep in the Lord. The bell which he had commissioned announced his mournful death to the people of Zhyrovichy with its first sound and voice. He was buried in the crypts of the Fathers in the year 1661.

FATHER MELETIUS KIERSNOWSKI was in every respect a man of proven life. He adorned it with virtues, beautified it through orderly conduct as an example to his neighbors, imbued it with religious discipline and piety, and confirmed it to God by the solemn oath of his professed vows.

From the earliest days of his renewed life, he interrupted his sleep with prayers at appointed times. He continually considered and compared tribulation with glory, the momentary with the eternal, lightness with weight. He therefore rejoiced and exulted, because the tribulation he endured was momentary, while the glory he awaited was eternal; what he suffered was light, while what he expected possessed weight.

Continually intent upon these things, he reached old age. Having been trained in an excellent method of spiritual advancement, he did not abandon it in the final struggle of life. As he was about to surrender his soul to God, he breathed his final sigh toward the Crucifix, aspiring to the homeland of the blessed, whither his merits had preceded him.

FATHER MICHAEL KOPCEWICZ, praiseworthy in life and conduct, was cultivated not by the Muses but by virtue. During his novitiate and throughout the entire course of his life, he possessed the simplicity of the dove joined to prudence and discernment. He devoted himself to bringing perfection to maturity.

Mindful that he had been formed from the earth, he frequently kissed the ground. Attentive to his vocation, he used food as though it were medicine. He did not forget the monastic institute, by which he knew that he must contend courageously toward a more perfect state. He returned continually into inward solitude and made the conclusion of his stricter life equal to its beginnings.

He covered his body, and indeed his innocence, with a hair shirt, for chastity can obtain no safer covering. He was regarded by all as an excellent religious and was a most useful vicar of the monastery at Brest, especially because of the alms

which he collected with great success. At last, in his final struggle, asking for the prayers of others, he gathered his feet upon the bed.

FATHER JOACHIMUS HOSTIŁOWSKI greatly excelled in the wisdom of simplicity and in qualities deservedly acquired through virtue. As he began to serve God through vows, so he brought that service to completion through their most blessed fulfillment.

He obtained the hegumenate at Czerlona, erected and founded for the advancement of God's glory by Lord Fryderyk Sapieha, Voivode of Mstsislaw and a most devoted supporter of the Union. He administered it most piously for the benefit of holy religious life.

He received from above the gift and grace of preaching in an apostolic manner, which he did not neglect to employ for the benefit and usefulness of the faithful. At the funeral of the same founder, he composed a monody which received great acclaim.

Having thus completed his service under the standard of virtue, this old man, pleasing to God and men, embraced and kissed each of the Fathers at Czerlona, made the sign of the Cross over his body, and died. This occurred in the year 1661, after he had completed thirty-nine years in the Order.

FATHER STEPHANUS SAKOWICZ, just as he devoted himself from the beginning to learning religious conduct and the institutes of the Order, so also labored to increase its welfare through the office of steward at Zhyrovichy. He left great traces not only of a good reputation, but also of holiness and exemplary conduct at Navahrudak, Chełm, and Brest.

Finally, when Khovansky, commander of the Muscovite forces, received the surrender of Brest, he sought through flight to preserve himself and the integrity of his life. Attaching himself to the side of the Protothronos and Bishop of Volodymyr, Ioannes Pociej, he adorned his life with virtues. He was a

cultivator of piety, abstinence, and devotion to the patron saints, to whose protection he commended his final struggle.

He contracted a grave illness from hemlock, which he could neither digest nor expel. Excellently prepared and always mindful of the last things, he departed from this life.

FATHER BENEDICTUS TERLECKI received in the Basilian religious life both his name, as an omen of honor, and advancement to a higher rank. At Chełm he was clothed in the angelic habit while the helm was directed by Bishop Methodius Terlecki, a prelate worthy of perpetual remembrance, and while Jacob Susza, a man deserving of praise, presided over the monastery and the Holy Hill of Chełm. There Benedictus shone with the great adornments of grace and upright conduct.

At Rome, in the College of the Propagation of the Faith, he devoted himself to philosophical and theological studies and obtained the insignia of a doctorate as a reward of honor and renown. Returning to his homeland, he was praised as a worthy ecclesiastical orator at Warsaw, the metropolis of Greater Poland and the seat of Masovia. There, with eloquent speech and an apostolic spirit, before the Discalced Nuns of the Order of the Blessed Virgin Mary of Mount Carmel, in the presence of the estates of the Commonwealth, the Most Serene Majesty, the Apostolic Nuncio Pietro Vidoni, and the whole knightly order, he composed and delivered a panegyric in praise of Saint Joseph, the steward of the Most Holy Family of Jesus and Mary.

The General Chapter at Minsk entrusted to him the rectorship of the seminary there, where he advanced literary studies as far as the theological courses. Beholding there the choicest flower of the nobility of that palatinate and of the neighboring districts, he encouraged them toward greater things and lectured on the philosophical course with great distinction. The Muscovite war, however, weakened and obstructed this most sacred work, which was highly advantageous to the holy Order.

After the death of Metropolitan Antonius Sielava, the Basilian Order, with the superiors united in purpose, convoked a chapter

at Torokany, so that a head might be provided for the wavering religious body. The votes agreed unanimously upon the name of Benedictus, and the dignity of Protoarchimandrite was placed under his direction. Byten was designated as his residence. There, through learning, virtue, and personal instruction, he encouraged those undergoing probation and confirmed the professed.

Nevertheless, he lived in most unhappy times filled with many calamities, when Lithuania was miserably oppressed and driven to extremity by the forces of the Muscovites, Swedes, and Cossacks. Through his skill he recovered Ruta, an estate of the Metropolitans, from the hands of Lord Wiążewicz, Voivode of Navahrudak, who possessed it without any title. At great peril to his life, he rescued the treasury of the Church of Vilnius, especially the icon of the Blessed Virgin Mary, from the hands of the enemy and preserved it from destruction.

For the security of the religious life he suffered many things, sustained by hope and love of the heavenly reward. He completed three terms in the highest office of the Order, to its great benefit. At last, having attained the summit of the Archimandritate of Vilnius, he sought a still higher state, renewed for the perpetuity of life, namely eternity, in the year 1661. After the solemn funeral rites had been performed, his remains were laid in the catacombs of the Church of the Most Holy Trinity at Vilnius.

FATHER PETRUS MITNONSKI, Protoconsultor of the Order, professed in the year 1614 that he would perpetually observe the Basilian institute. He was a man most deserving of the religious life. Integrity of life rendered him commendable, rigorous observance of the rules made him praiseworthy, and pious exercises, holiness, and his other virtues presented him as worthy of imitation.

Having been appointed superior at Zhyrovichy, he left behind many good works as traces of his passage. He was a most careful observer of fraternal charity in community and, because of his

love for religious men, deserved to be called the father of the poor.

He also served as penitentiary to the nuns of our Order at Navahrudak, instructing them by his life and by spiritual exercises. After the death of Father Benedictus Terlecki, as provincial he convoked the General Chapter at Zhyrovichy, in which the Most Reverend Jacob Susza, Bishop of Chełm, was elected Protoarchimandrite, and the Very Reverend Father Pachomius Ohilewicz was elected provincial.

Bound by vows, Petrus himself was an example of poverty worthy of imitation by all. During his final illness, confined to his deathbed but intent in spirit and soul upon heaven, he possessed, with the permission of his superiors, a small sum of several imperial coins. In the presence of the Fathers standing nearby, he cast it away from himself and said: “Why does this appearance of private property still cling to my side? Let it depart at once; I am a follower of Christ my Lord.” When asked to what use it should be put, he answered: “According to the will of the superior.”

Thus, at the age of seventy-four, on the very day of the annual solemnity of Pascha, amid kisses of Christ suffering upon the Cross, sighs of repentance, aspirations toward the Most Blessed Virgin, and the prayers of the brethren, he commended his soul, destined for heaven, into the hands of his Redeemer. In the year 1662.

FATHER BLASIUS HUTOROWICZ, Archimandrite of Smolensk and Vicar General of the Most Reverend Lord Andrew Złoty, then Bishop of Pinsk, was scarcely second to anyone in natural wisdom, skill, humanity, and religious observance.

He labored greatly for the good of the Union and endured many things from the schismatics, who assailed both his reputation and his bodily safety by various means. Nevertheless, through glorious prudence he easily overcame them.

He administered the monastery at Chereya laudably, fulfilling the office of vicar, advancing the praise and glory of God, winning the Fathers through love and kindness, and providing every sufficiency and necessity. Drawn by reciprocal affection for him, they increased the lavra through a greater number of members.

Through his labors and the exertions of administering temporal affairs, he contracted a serious illness. For several years he endured it with the greatest patience, out of love for the Lord his God and in order to gain his salvation within the Union through union with the sufferings and merits of Christ. At last he ceased to live at Pinsk in the year 1663.

FATHER INNOCENTIUS TERPILOWSKI, a native of the Ukrainian region of the Zaporozhians, renounced schism, the world, and its vanities through the sacred vows of religious life. He was a master of the liberal arts and philosophy at the Academy of Vilnius.

During the Cossack rebellion, he first received the sacred monastic habit at Kyiv and was also initiated into Holy Orders. Later, returning with Father Ray to the Union, he remained at Byten by the authority of Metropolitan Antonius Sielava. There he gave a notable example of reforming his life for the better and of advancement in spiritual matters.

For a considerable time he discharged the office of preacher at Vilnius before the Muscovites made it their own by force of arms, and at alternate periods he assisted in the same ministry at Zhyrovichy. Necessity called him to Rome, where he remained only briefly, but he left behind great evidence of his good reputation and integrity.

In his homeland, especially at Zhyrovichy, he did not cease to be a herald of the Divine Word until the final boundary of his life. At last, wearied by his labors and confined to the infirmary, he devoted himself to the saving remedies of the soul. He completed his life with the death and manner of the

just, amid the embraces of the Fathers and kisses bestowed upon the icons of Christ and the Virgin Mary. In the year 1663.

FATHER CONSTANTINUS HŁASKO, a native of the Palatinate of Polotsk in White Rus', was noble by lineage, but far nobler through virtue, integrity, religious observance, good example, piety, and the other gifts necessary for the proper ordering of life. He gave his name to the sacred religious life immediately before the Muscovite war was launched against his homeland.

Ordained a priest at Vilnius, he fought with great exertion against powerful adversaries for the name and integrity of the Union. He courageously contended by argument against the obstinate adherents of schism. Although he was frequently assailed with insults and mockery, he frustrated their stratagems. Indeed, when a certain man, bribed by the schismatic Muscovites, attempted to lay snares for him, Constantinus defeated him in a public disputation, as the man himself acknowledged.

When a certain wicked young Muscovite threatened him with death, he restrained him by benevolence and moderation of spirit. Adorned upon earth by graces of this kind, this veteran servant sought heaven, there to be adorned with the crown acquired through his labors, leaving his remains to be laid in the tomb.

FATHER ISAIAH RADOWICZ, having dedicated his youth to the sacred institute of Saint Basil the Great through vows and self-denial, likewise spent his old age in the exercise of virtue and the religious life. His daily occupation was duly to examine his conscience, to render the divine praises at their appointed times, and to attend to the salvation of his neighbors, either by cleansing them through penance or instructing them through catechesis.

He also bore the burden of the vicariate at Derman, which, through love of God and religious life, he considered a light burden. He poured himself forth in opening the depths of charity to everyone.

When the savage cruelty of the Cossacks invaded that monastery and devastated everything with fire, sword, and the shedding of blood, they confronted the venerable old man and commanded him to curse the Union, the Pope, and the Roman Church. He refused, declaring that he would not defile himself with their blasphemies, and added: “May those who bless her receive a blessing.”

Immediately—O monstrous and unheard-of crime!—the old man was placed inside a cannon loaded with gunpowder and, amid loud laughter, was blasted into the air and torn into many pieces. Nor is it surprising that he who, through humility, acknowledged himself to be dust and burned with the love of God should, by means of powder and fire, penetrate the heavens like another new Elijah.

FATHER THEOPHANES BURZEMSKI, having embraced by the profession of faith and vows the rule of living according to his vocation, preserved it with an unstained soul and glorious effort until the final struggle of life. He too suffered at Derman under the tyranny of the Cossacks. Dragged into the arena of virtue, namely, before the tribunal of the executioners, he put the madmen to shame and nearly exhausted his torturers. Yet they scourged him, consumed him with sufferings, tore out his beard and hair, and beat him with their fists. Unable to endure the courageous patience by which he proved superior to their many torments, they likewise hurled him from a cannon into the air. Consumed by the fiery conflagration of divine love, he reached heaven by a path of flame.

FATHER PHILEMON PORZĘCKI, chosen for the religious life, for God, and for virtue, received from religion a method of properly reforming his life. He cultivated it with great effort and continually prayed to and loved God as his Creator and Savior. He served the Order through the fulfillment of his office and through observance.

He spent many years at Zhyrovichy, devoted in every way to advancing the glory of God. He supervised temporal affairs at Torokany and afterward at Chełm and Zhydychyn, everywhere to

great benefit. He was a singular devotee of the Most August Virgin Mary, whose honor he had promised to advance and defend, and for which he was even prepared to die.

After returning to Lithuania, he became associated with the Most Reverend Lord Jacob Susza. Because of his dignity and distinction, he remained at Różana, where, excellently prepared, he arranged his ascent: his body to the tomb, his soul to paradise, and his memory to eternity, there to live in glory. He died on 1 November 1663.

FATHER HILARION SKRAZYNSKI, devoted to the worship and service of God, renounced the vanities of the world and strove to bring perfection to maturity. He exercised himself especially in this virtue: whenever fraternal charity was violated, he chose rather to suffer than to inflict suffering.

Amid hardships and afflictions, he continually directed his eyes and soul toward Him who is prepared, after the scourges, to comfort a person within the bosom of His sweetness and even to wipe away tears from the eyes with the cloth of consolation.

Highly skilled in music, he possessed a resonant voice corresponding to his exceptional ability. He was a most exact observer of the institutions of religious life. During his illness, kneeling before his confessor, he unburdened his conscience. Prepared to undertake the journey properly, at Zhyrovichy he fixed his eyes upon the heavenly homeland and breathed forth his soul. He died on 20 June 1664.

FATHER ADRIANUS MOZER, Vice-Provincial of the Order of Saint Basil the Great, derived his name and origin from Cisalpine Germany and was born of parents both infected with the Lutheran heresy. He remained for a considerable time at Vilnius, where a remarkable event occurred.

While traveling through Lithuania and the other provinces of the kingdom in order to observe their customs and conditions, Father Hierotheus Cis came from Byten to Vilnius on business concerning matters that had to be arranged for the monastery. At that time

Mozer was struggling within himself over what state of life he should embrace.

One night, while Morpheus held his senses in sleep, there appeared to him a cowled old man resembling Father Hierotheus. Addressing him by his proper name, Abraham, he commanded him to renounce the world as quickly as possible, visit the Monastery of the Most Holy Trinity, and embrace the form of the religious habit and the rule of upright living.

For a long time he remained astonished and uncertain. At last, when reason prevailed and showed him the goodness of the proposed end, he went to the Monastery of the Most Holy Trinity. There, in the same countenance and habit, he saw the very person whom sleep had represented to him. Assenting with heart and soul, he fell at his knees and declared that he was ready to obey the command immediately.

After Father Hierotheus had instructed him in many spiritual practices, he took him to Byten and associated him with the community of the cenobites. With a most fervent spirit, Adrianus fulfilled the duties of probation. Having professed that he would preserve the religious institute throughout his life, he attempted to practice every virtue.

Devoted to literary studies at Pułtusk, he became a distinguished doctor through his theological labors; in holiness and the exercise of virtue, he became a true religious. Upon returning to Zhyrovichy, he became a celebrated preacher of the word of God. Shortly afterward he went to Lublin to preside there. Held in esteem, he first gained the favor of the common people and afterward the love of learned men, so that they flocked in crowds to the church to hear his sermons. Profound piety and learning resounded in him, and the Spirit of grace worked in the heart and mouth of this accomplished preacher.

Before the Cossack invasion, the Blessed Virgin Mary was seen weeping for several days in her wonderworking icon in the parish church at Lublin. When Father Mozer was asked to preach concerning this, he aroused such repentance in the hearts of the

faithful through the Divine Word that some broke into sobs and lamentations and implored the Lord with suppliant prayers, while others, under the guidance of their Father, did not cease to perform various acts of penance.

At Chełm he also discharged the office of superior with distinction and with an increase of the divine glory. Finally, he was summoned to Byten in order to form novices in the beginnings of the pious life and served as both moderator and master of novices, everywhere illustrious through great virtues.

By the authority of the Congregation for the Propagation of the Faith, the Apostolic Nuncio to His Most Serene Majesty John Casimir, King of Poland, entrusted to him the governance of the Ruthenian Basilian religious body with the title of vice-provincial. Moreover, when the Most Reverend Jacob Susza, Bishop of Chełm and then Protoarchimandrite of the Order, traveled to Rome concerning his bishopric because the cathedral chapter of Chełm had withheld the tithes, the monastery of Zhyrovichy was committed to Adrianus's governance and administration. He ruled it with the greatest dignity and holiness.

He was deeply devoted to reading, especially spiritual books, so that no one could deny that he deserved to be called a living library. An indefatigable preacher until his final struggle, he left to posterity the memory of a blessed life well completed.

Thus, at Zhyrovichy, where he had presided to the great benefit of all classes of people and especially of the Order, he ceased to exist in this life and began another which no eternity shall ever terminate. He died in the year 1664.

FATHER JEREMIAS SMOTRYCKI, imbued with good morals from the cradle, when he reached maturity gave his life and name to the sacred religious state in the Basilian family, there to be formed in every kind of piety. His devout soul did not shrink from salutary discipline, and with it as his companion he advanced successfully in literary studies.

He easily surpassed the efforts of his rivals, to whom he was sometimes an object of resentment because of the integrity of his conduct. He was exposed to the envy of many, but, enduring it with equanimity, he did nothing inconsistent with virtue, which had long since established a firm dwelling within his heart.

He conducted himself so excellently according to the regular manner of life that he not only showed others the ascent toward the heavenly promises, but was also deservedly appointed superior of the monastery at Chełm, where he spent almost his entire life.

When the Bishop of Chełm departed for Rome, Jeremias was entrusted with the office of vicar general of the entire eparchy. And because all devout men are frequently tried by adversities, this honorable man was by no means exempt from them. Nevertheless, sustained inwardly by the consolations of a free conscience, during the absence of his pastor he laid down both the burden of office and the burden of mortality.

Amid the profound sorrow of the Fathers, he was honorably buried by them on the Holy Hill of Chełm. In the year 1665.

FATHER THEOCTISTUS PLANOWSKI, having embraced the religious institute during the Muscovite invasion, possessed a most simple soul that sought nothing but heaven and virtue. Several times each day, kneeling upon the ground or lying prostrate, he repeated the words of the divine message addressed to the Mother of God. He took his sleep upon a hard surface or upon the bare ground, judging sleep to be a harsh exacter from nature and a thief of precious time, which ought to be punished rather than indulged.

At Zhyrovichy he performed services in the sacristy. At Vilnius, while the Muscovite held the city by force of arms, he endured many labors. He was a true and most observant son of obedience. When he received the command to travel to Mstsislaw with Father Leontius Chodosowicz, he obeyed immediately, although danger

threatened, adding that by the power of obedience, even if it were necessary for him to die, he would go there on foot.

Having continued his life in this manner until its final year, he was released from human affairs and aspired to the things above. This Father, rich in many virtues, died in the Monastery of Saint Onuphrius in the year 1664.

FATHER MOYSES GANECKI, having dedicated his soul and vows to heaven and to fellowship with the angels in religious life, did not cease to lead a holy life pleasing to God according to the institute. He lived at Byten, Smolensk, and Vilnius, ennobling these places by his name, orderly conduct, and cultivation of virtue.

He always desired to take heaven captive through piety and to cast the nets of virtue toward heaven. By teaching and example, he recalled many from the stains of errors and crimes to the straight path of virtue. He was approachable in hearing the sins of penitents and brought to the tribunal more of the father than of the judge.

He lived for a considerable time at Kobryn, enjoying great esteem for his name and reputation, and passed the entire course of a life adorned with virtues. Thus he met a praiseworthy death, preceded by heroic acts, sorrow for his sins, the Sacrament of Reconciliation, and the kiss of peace and fraternal charity. In the year 1664.

FATHER SERAPHION BOGDANOWICZ acquired a worthy panegyric for his own name, for as a preacher he proclaimed from the pulpit the praises of the Blessed Virgin and of the saints who dwell in heaven. He reflected the seraphim in his very name, for his ardent love of God, his exercise of charity toward his neighbors, his heart and affections inflamed and borne toward heavenly things, and his complete flight from earthly things were signs and proofs of a heavenly spirit within him.

He performed this ministry at Minsk and at Zhyrovichy before the wonderworking icons of the Most August Virgin. Love for her

inflamed him to spread her praises, impress them upon the souls of men, and arouse them to render worship to so great a Mother of God.

At Navahrudak also, the office of vicar joined to this same ministry proclaimed him to the world as a worthy and experienced servant. In his final struggle, comforted by the presence of the Mother of God—as he himself openly declared—he expired while singing the words: "Show yourself to be a Mother; may He who was born for us and deigned to be your Son receive our prayers through you." In the year 1665.

FATHER MATTHAEUS KARPELINUS had Dalmatia as his homeland, while the courts of the dukes and foremost men of the Kingdom of Poland were his first school. Having heard of the Union, he left his ancestral home, migrated first to Poland and afterward to Lithuania, and turned aside to the King of kings, namely, to the monastery at Byten. There, becoming better each day, he aimed at the highest goal and fulfilled his vows.

He devoted himself to learning, and in the Pontifical College, contemplating the sun of Aquinas, he profitably explained to others the rays of the sciences and resolved their difficulties. When a doctorate in theology had bestowed its insignia upon him, the pulpit claimed him as a preacher, everywhere to his glorious praise.

He devoted himself almost without interruption to pious supplications and drove every contagion entirely from his conscience. Hence, when dead or near death, he was found upon his knees completing his vigil. The prayers of the Fathers accompanied him, and the due funeral rites were rendered to his remains in Volhynia in the year 1666.

FATHER VINCENTIUS KOSSOWICKI supplied through virtue and religious observance whatever formal learning had denied him. With prudence and piety going before him, and through the reading of books, he greatly benefited the souls of the faithful, so that whatever he preached he also fulfilled by example and deed.

He presided over the monastery at Navahrudak and, by reason of his merits and virtues, became a candidate for the Archimandritate of Supraśl. He also remained at the side of Metropolitan Sielava as his chaplain and confessor.

He traveled also to Hungary, both to visit his own brother, Father Gabriel, and to assist souls through instruction in the Faith and to recall them from communion with the Greek schism, a work to which many devoted themselves with great diligence.

Finally, after returning, he was appointed superior at Różana. He was an example of patience. While attending to his temporal health, which had been weakened by illness, he carefully secured eternal salvation through all the saving remedies, and entered into it in the year 1666.

FATHER HIERONYMUS BOGDANOWICZ did not differ from his brother in life, conduct, or uprightness. Indeed, through a blessed rivalry, each continually strove to follow the other.

Having completed his philosophical studies and been admitted into the Basilian family, he merited advancement not merely through learning but through progress in virtue. He traveled to the City of Rome to continue his studies and returned accompanied by the distinction of a laureate.

At Zhyrovichy he devoted a considerable period to the service of God and thundered with an apostolic voice against the sins of transgressors. Continuing the same ministry at Vilnius, he attained the office of vicar. He was invited to ascend the pulpits of various Latin churches and stood there laudably for the honor of the religious life.

Wearied by this apostolic work, he began to suffer from ill health. He employed only moderate diligence in seeking its restoration, enduring it patiently and conforming himself to the divine will. He therefore resolved to travel to Supraśl for a change of air, but while on the journey, at Możejków, excellently prepared, he crossed the boundary of eternity in the year 1666.

FATHER HELIAS BRYLINSKI, having entered the inner sanctuary of the Basilian religious life at a somewhat more mature age, was versed in Lithuanian law and rendered great service to the Order by defending its affairs and settling lawsuits before the tribunal at Vilnius, Zhyrovichy, and Supraśl.

Entirely devoted to virtue, he renounced all human affairs, exchanged the world for the hair shirt, and spent all the time remaining to him in prayer and supplication. Mindful of the brevity of life, he longed for eternity.

Having been appointed vicar at Vilnius, he shone there through glorious virtues. In the year 1666 he was transferred to the heavenly homeland, while the Fathers accompanied him with their grief.

FATHER MARTINUS BABINSKI was first a citizen and councilor of Chełm. Afterward, through the Most Reverend Susza, he was enrolled there among the sons of God and completed both his probation and profession. Having received Holy Orders, he gave many religious an example of upright conduct.

In his simplicity he was worthy to be compared with the just servants of God. He was distinguished by exemplary conduct and by observance of the rules. Despising all bodily things and whatever was fleeting and perishable, he dedicated himself entirely to the heavenly Father. He lived no longer for the present time but for the age to come, and regarded this life as a meditation upon death.

Having learned that his pastor was returning to his own see, he prepared to journey from Zhydychyn. But during the freezing severity of winter, the aged man became chilled. Having on that occasion made his final dispositions, he died in the hands of the bishop after first receiving his blessing, on 7 March 1667.

FATHER SEBASTIANUS KACZYNSKI, consultor of the Order, derived his origin and nobility from Masovia and was related to many distinguished families. Skilled in various branches of learning, he gave himself to the service of God and the religious life.

For a long time he fulfilled the office of vicar at Zhyrovichy, and shortly afterward went to Brest to serve as superior. Through his industry and diligence he attached the estate of Torokany to that monastery. By word and example he instructed the people of God in faith and upright conduct.

But, disliking the distraction of mind arising from the administration of temporal affairs, he voluntarily renounced the superiorship. He chose to live as a private religious at Zhyrovichy, to devote himself to divine things, to purify the consciences of the orthodox, and to serve the needs of the religious Fathers.

Thus, full of days and labors undertaken for the benefit of Holy Mother Religion, he happily fell asleep in the Lord after being struck by paralysis, on 1 May 1667.

FATHER RAPHAEL CHOCIATOWSKI, Archimandrite of Dubno, was called by the Lord from the metropolitan court of Lord Sielava and from courtly life to the religious fold at Byten, where he was gladly received by Father Symeon.

He was a Ruthenian by origin, from White Rus'. Although he was not highly proficient in Latin, he excelled greatly in prudence, wisdom, and the grace of speech. He was a most eager cultivator and glorious propagator of virtue, whose constant desire was to serve God and to promote His name and glory.

When the Muscovites invaded the homeland, he endured and suffered many adversities. Seeking to preserve his life by flight, he attached himself to Lord Procopius Chmielewski, Bishop of Przemyśl, and assisted him in bringing the faithful to a better disposition.

After the bishop's death, Raphael was installed as Archimandrite of Dubno. He governed the monastery most excellently for nearly four years and afterward yielded his place and dignity to another, on 11 March 1668.

FATHER TIMOTHEUS HOMOLICKI OF BIAŁAWICZE possessed mature judgment and departed from the world before he had even passed beyond boyhood, intending to live more safely among religious than among secular persons; for that which quickly causes harm must truly be fled quickly.

In the twentieth year of his age he hastened into the sheepfold of Christ and, after making religious vows at Zhyrovichy, followed the monastic life according to the institute. He was truly admirable for his eagerness to obey, his contempt of self, and especially the fervor of his charity toward the sick.

He became skilled in law, and it was his will always to conform himself to the will of his superiors. Ordained among the priests by Lord Antonius Terlecki, Bishop of Przemyśl, he became a glorious celebrant of the sacred mysteries. While performing the sacred rites each day, he entreated with the most ardent affection the Lord who came to dwell within him.

At last, yielding to the approaching decree of death, he departed from his body as a victim offered to heaven in the Monastery of Dubno.

FATHER THEODORUS CHOCIANOWSKI, a native of White Rus', received the first elements of his youthful education from Meletius Smotrycki, who was still most devoted to schism, and came with him to Vilnius. But, enlightened by the Lord and joined by Polycarp, he withdrew to the Church of the Most Holy Trinity.

Soon afterward Metropolitan Raphael Korsak sent him to Byten, to the training ground of probation, where he gave a remarkable example of holiness and religious discipline. At the expense of the Order, he studied philosophy at Nesvizh, the ducal city of the Radziwiłł princes. After the college had been transferred

from Braunsberg to Pułtusk, he devoted himself to moral theology.

Upon his return, Father Symeon appointed him master of novices and vicar of the Monastery of Byten, where he remained, following the religious manner of life. Distinguished by many virtues and by regular discipline, he also received the office of superior from Provincial Benedictus Terlecki and Metropolitan Gabriel Kolenda, although his own inclination resisted the appointment.

For posterity he published many spiritual exercises and books serving the cultivation of the spirit, including the works entitled *Means of Salvation*, *Spiritual Banquet*, and *Clock of the Heart*.

He displayed a true image of innocence and maintained a conscience purified from every stain, fleeing even the smallest blemish and refusing consent to impure sin. For more than thirty years he scourged himself twice or three times every day. On the day of the Preparation and Passion of the Lord, he struck each of his limbs in remembrance of Christ’s sufferings until they shed blood.

Every day he offered with great devotion the unbloody Sacrament of the Eucharist. When ill, he received sacred confession. He possessed a singular gift of contemplation; immersed in it, he sometimes lost consciousness and was carried entirely outside himself.

He endured many persecutions, nor were those which he inflicted upon himself in subduing the flesh lacking. He abstained entirely from the use and eating of meat. Unless food, drink, and even sleep were directed by a salutary intention, he neglected them. While sitting at table, he became so absorbed in reading that he forgot even the small amount of food placed before him.

He completed his old age in the monastery at Zhyrovichy. On the day before his death he cried out with his whole heart, giving

saving admonitions to others and warning them of the punishment of God that would come upon sinners. Later he rested quietly.

Having summoned the Fathers and Brothers and commended the Church, the Holy Union, and the Basilian family to the merciful protection of God, he entered his final agony and said with a groan:

“Farewell, Fathers. I am entering the road of eternity, along which you too must follow me. To you and to my God I commend my soul.”

He then expired on 19 March 1668.

FATHER NICOLAUS SACHOWSKI OF BOBRUYSK, a true cultivator of piety and religious observance, was everywhere among the first and most ready to sing the praises of God. He drove away idleness by reading and copying the Scriptures. In him, especially, charity and zeal for the salvation of mortals rose to the highest summit of virtue, since he was prepared every day to redeem the salvation of any person with his own blood and life.

His patience in adversity raised him to comparison with Job. He fulfilled obedience in various places and regions, including Vilnius, Zhyrovichy, Byten, Kobryn, Minsk, Brest, and finally the monastery at Volna, where he died religiously. He was deeply solicitous above all to obtain heaven, toward which he had advanced by so many steps through the virtues he practiced. He died on the third day before the Ides of March in the year 1668.

FATHER JOACHIMUS OHILEWICZ, honorably descended from the patricians of the Palatinate and city of Minsk, easily despised the world because he beheld God and heaven with his eyes. Once the curtain which we call the world had been drawn aside, he saw that the world, wherever it extends, is an unclean swamp and a confluence of every kind of mud and filth. He saw heedless men rolling about in it: the self-indulgent gaining their enticements and delicacies there, the avaricious seeking jewels there, and the ambitious celebrating their triumphs there.

Joachimus marveled that such noble fish could take pleasure in so filthy a pool. He therefore turned his eyes and soul toward the enclosure of the cenobites and went to Byten under the governance and direction of Father Theodorus Chocianowski. There he seemed to behold a dwelling constructed with royal workmanship and overflowing with every spiritual delight.

Ordained priest by Lord Chmielewski, he became a truly great man in every respect, one who knew how to draw the greatest lessons from even the smallest matters. Through the noble and holy purity of his mind, he attained an eminent summit of virtue. He made the distinguished title of preacher correspond to his deeds. Indeed, such was the zeal and multitude of the people who gathered around him that he sometimes had difficulty passing through the crowded throng to reach the pulpit.

He confirmed his words by virtues and actions, which constituted the most powerful argument of persuasion. He was especially effective against those who had strayed from the Faith of the Orthodox and United Church, repelling opposing force through humility and exemplary learning.

With the consent of the superiors of the Order, he traveled to Rome, where he served as Procurator General and resident. When, after enduring many labors, he returned to his homeland, this man who had completed distinguished service in religious life received at Zhyrovichy, in devotion to the Most Blessed Virgin, the crown merited by a life excellently spent.

FATHER THEOPHILUS CHOMINSKI inhabited the hermitage at Supraśl both during his probation and after his profession, becoming a true leader of the cenobites in spiritual advancement. Accompanied by Father Innocentius Terpiłowski, he visited the capital of the world, and afterward returned to his homeland with Father Joannes Małachowski.

A disciple of innocence, a cultivator of holiness and piety, and a lover of religious observance, he devoted himself to learning at the Pontifical College in Vilnius. Having received the

laurels and the degree of master, he was soon appointed preacher at the Church of the Most Holy Trinity, to the great benefit of the faithful.

Intent upon contemplation and the spiritual life, he regarded the vanity of the world with disgust. Continually prepared for death, he lived according to the rule as though he were to die at that very moment.

Therefore, on Holy Saturday, during the vigil of Pascha, when he heard the Alleluia being sung, he gave thanks to God and recited the Creed. At the words, "I await the resurrection of the dead and the life of the age to come," he ceased both to speak and to live. In the year 1669.

FATHER ELISEUS ILKOWSKI, a native of the district of Slonim, was a most renowned composer of music and director of the chapel of Peter Mohyla, the schismatic pseudo-Metropolitan of Kyiv, who in that age was distinguished in schism both by the power and the learning he possessed. With the consent of the legitimate Metropolitan and pastor, Joseph Rutsky, Eliseus had devoted himself to Mohyla's service. Yet, having been imbued with the false doctrines of schism, he had entirely withdrawn from the Union in mind and purpose.

Meanwhile, while remaining hidden at Minsk in the monastery of his own people and preparing to travel to Mogilev in White Rus', he was recalled to a better disposition through the care and diligence of Metropolitan Antonius Sielava, who was then staying at Minsk. He swore to the Metropolitan that he would persevere in the Union.

Received with paternal affection, he established his residence at Minsk. Later, having obtained permission to live at the wonderworking sanctuary at Zhyrovichy, he gave two hundred Hungarian gold pieces to that place and devoted his manner and state of life to piety, religious observance, and exemplary advancement.

He lay ill for more than a year with such patience that he displayed not even the slightest sign of impatience. At last, after completing every necessary disposition, he commended his soul to heaven and his body to burial in the earth, and entered upon the road of eternity in the year 1669.

FATHER PAPHNUTIUS KOBYLANSKI received his origin and name in the Palatinate of Brest in Lithuania. At Byten he resolved to bring his life to completion according to the proper manner of living through religious vows. He was a great man and worthy of the highest praise.

He received the sacred habit during the period when the Fathers of the Society of Jesus had been entrusted with the formation of Christ's novices in the monastery at Byten. Shortly afterward he fulfilled the office of archdeacon under Metropolitan Joseph Velamin Rutsky.

Through his skill he removed the variations in ecclesiastical ceremonies that had crept in through the diversity of persons and, with the consent of many, introduced a reform for the better, especially in matters serving divine worship, decorum, cleanliness, and the well-ordered condition of the ecclesiastical commonwealth.

He fulfilled the office of sacristan with great skill, partly at Vilnius and partly at Zhyrovichy. Later, while fleeing in turn from the Muscovites, it happened by divine permission that he celebrated the sacred Liturgy with his head uncovered. Soon afterward he was struck by paralysis and deprived of memory, so that he no longer even knew how to read. Suddenly deprived of his learning, he became almost forgetful of himself.

Nevertheless, he did not forget to visit the sacred church and the refectory or to send forth aspirations of longing and divine love. Four years later, deprived of strength and sensation, he lay in a stupor for eight days. At last, on the fifth day before the Kalends of April, in the morning hours of Friday before the Saturday on which the Most August Mother of God is glorified by the praises of the Akathist, he departed from among the living,

accompanied by the prayers of the Fathers. This occurred in the year 1670.

FATHER DOMINICUS CZOSNOK, who had formerly followed courtly life in the household of Metropolitan Rutsky, afterward dedicated an equally unstained life to religious probation and profession. By fleeing every cause that might lead him into any vice, he preserved this purity until his final struggle.

Ardently desiring to maintain his soul in the integrity of virginity, he firmly closed his ears and eyes against the vanity of worldly affairs. He despised the conversations and idle discussions of carnal men, judging that they would contribute more to destruction than to edification.

Entirely devoted to the exercise of virtue, he served God and the benefit of his neighbors according to the rule in the monasteries of Zhyrovichy and Kobryn. Transferred by the authority of obedience to Czerlona, he excelled in a life nearer to that of the citizens of heaven than to that of men.

While advancing there according to the institute, he was called to the Lord and left his body to be buried. He died on the fourth day before the Ides of April in the year 1671.

FATHER JOSEPHUS SAWICKI originated from the foothill country and gave his name to religious life at Vilnius, where Father Małachowski directed the helm. Having solemnly made his vows, he was ordained priest there by Metropolitan Kolenda and gave a noble example of holiness and piety.

According to the institute of Saint Basil, he did not permit the continual remembrance of God ever to slip from his mind. He labored without ceasing so that, through perpetual recollection, he might carry within his heart a pious thought of God, the supreme Good, impressed upon it like an indelible sign.

He discharged the office of steward for the brethren at Vilnius with charity. One disastrous night, soot caught fire in the opening of the chimney and threatened the monastery with a great conflagration. While laboring with many others to extinguish it,

he unexpectedly fell from the flooring and broke his leg. Exhausted by the pain of all his limbs, within the course of one week he concluded his life in the final struggle, on the third day before the Kalends of February in the year 1672.

FATHER ATHANASIUS BALCEREWICZ, born at Zhyrovichy, entered the inner sanctuary of religious life at Byten before the outbreak of hostilities, while Father Symeon Jackiewicz presided there. Having professed solemn vows, he served as father of the household in the seminary at Minsk. Soon afterward, having been ordained, he went with Father Małachowski to Rome, where he pursued the arts at the Greek College.

Upon returning to his homeland, he labored greatly at Chełm, Chereya, Navahrudak, and Zhyrovichy, both as a herald of the word of God and through his counsels and assistance to Holy Mother Religion. By commission of the Congregation of Navahrudak, he carried out, according to the command given him by the illustrious Metropolitan Kolenda, the task of taking possession of the monastery at Kobryn and recovering it.

Nevertheless, adverse fate overtook him. Through accusations and fabrications advanced by certain Jews, he was compelled to surrender his soul, although no punishment followed upon them, because no clear evidence was produced and the matter rested only upon suspicion. The tribunal of God will more certainly reveal what must be judged and examined.

As though foreknowing his end, he purified his conscience on that day, offered the unbloody Sacrifice of the Eucharist, and died on the day before the Ides of December in the year of the Lord 1671.

FATHER VICTOR CZERNACKI spent the freedom of his youth in courtly occupations at the side of Lord Casimir Tyszkiewicz, Chamberlain of Brest. When he reached a more mature age, this man of proven life and gracious conduct resolved to continue it in a better manner within the sacred Basilian Order.

Having professed the sacred institute at Byten, he devoted himself to contemplation by day and night. He frequently repeated: “Nothing in the world is weaker than man: his senses deceive him, ignorance misleads him, judgment circumvents him, pomp injures him, time abandons him, age changes him, infancy dulls him, youth drives him headlong, and old age breaks him.” Against all these things, he declared that the remembrance of the divine presence must continually be renewed.

He surpassed many in the quality of his voice and was highly skilled in music. He resided in various monasteries and finally settled at Zhyrovichy. There, having contracted an illness through the labors he had endured during twenty-two years of religious life, and having first received all the Sacraments, he arranged his ascent to God through the life and death common to the just. He died on the Sunday of All Saints, which fell on the day before the Ides of June, in the year 1672.

FATHER THEOPHILUS BUCZKOWSKI, a most religious man and a lover of the cultivation of virtue, remained mindful of the divine judgments and reformed his life for the better each day. Carried in mind and heart toward heaven, he continually placed before his eyes the end of this exceedingly brief life and carefully meditated upon the One to whom he would have to render an account of his stewardship.

He concluded: “What does it profit a man to gain the entire world and shortly afterward to be dragged naked and guilty to the punishments of hell?”

Frequently subjecting his sins to the keys of penance, he washed them away with tears and crushed them through sorrow. He pursued with great love the wonderworking Most Blessed Virgin at Zhyrovichy and desired to close his life in her sanctuary.

Thus, amid the lamentations of the Fathers, fixing kisses upon the Crucified and imploring the protection of the Virgin Mary, he died—and lives—in the year 1673.

FATHER JOSAPHAT TUSZEWICKI, a native of the region of Supraśl, underwent the annual examination of probation at Byten. Having fulfilled his vows, he proclaimed the word of salvation to the faithful from the pulpit at Vilnius.

He frequently recalled the memory of Christ the Lord's Passion and exercised himself in that virtue by which the Passion of the Lord restrained his own passions. So that his soul might be marked on both sides with the character of Christ, he placed Him as a seal upon his heart, that he might be inwardly inflamed by the torches of His love, and also upon his arm, that he might labor courageously in pious works.

Longing to possess Jesus as the master of his heart, he exercised manly vigilance over himself so that he might neither be seduced nor enticed. He returned again to the hermitage of Supraśl, from which he flew to the heavenly homeland in the year 1674.

FATHER SAMUEL SMOGORZEWSKI, the son of a judge of the district of Wołkowysk, was a boy of excellent character and descended from distinguished families in Lithuania. At the age of twelve, in accordance with an agreement or vow made by his parents, he was sent to Byten, where he advanced nobly in virtue and grace before God and men and grew in the Spirit of God, in fear, and in wisdom.

Afterward, having been clothed with the cowl, he made profession together with the other novices during the invasion of Khovansky, commander of the Muscovite forces. He went to Chełm and devoted himself there to learning Latin. He was later sent first to the seminary at Vilnius and then to Rome for theology.

Having completed every course and received the laurels of his degree, he was returning to the Basilian family and commonwealth of his Order. But, perhaps exhausted by the labors and hardships of travel, he contracted a burning fever.

He reached Warsaw during the General Diet of the kingdom. Worn out by the length of the journey, he entered the hospital of the

Fathers of the Brothers of Mercy, commonly called the Bonifratelli. When hope of recovering his health had been abandoned, he was excellently prepared and exchanged life for death on the sixth day before the Nones of March in the year 1674.

FATHER GREGORIUS BIEŃKOWSKI, Archimandrite of Chereya, was a true follower of Saint Basil in the arena of virtue and in bringing perfection to maturity. Through the pure brightness of mind and body, he attained the narrow summit of piety.

Inward inspirations warned this son of the heavenly Monarch not to be weakened by the corruptions of life, while the Holy Spirit instructed him as the future master of men in religious life and in the practice of holiness.

In the church consecrated to the Blessed Virgin, he greatly venerated her together with Christ the Lord. Daily invited by them to a holier warfare, he immediately entered their service in order to contend against his own enemies and those of heaven. Had one observed his labors, one might have believed him to be a giant preparing to take heaven by force.

At the residence of the United Basilians in Rome, he served as procurator. In his homeland he was a preacher, a worthy laborer in the vineyard of the Lord; in religious life, an abbot; and in the Order, a priest of the sacred mysteries.

Proven in all things in life and conduct, which he never ceased to brighten through virtues and merits, he departed from life at Polotsk to seek the reward on the fifth day before the Kalends of February in the year 1675. He was buried there according to the sacred rite which he had served.

FATHER NICOLAUS STOKACZEWSKI, having embraced the religious institute by vow, preserved it inviolate despite every difficulty. With a virginal spirit he resolved duly to fulfill its laws: to sleep upon a hard and chaste bed, to clothe his body with a hair shirt, and, in order to escape the domestic robbers who continually attacked him through temptation, to

guard the sanctuary of his heart with the seal of the fear of the Lord.

His faithful religious soul desired the things promised by heaven. Eager for the divine promises, he raised himself toward love of the incorruptible Good and hope of the true Light.

He spent his religious life in the monastery at Pustyn, devoting himself to prayer and spiritual exercises. Having served for thirty-two years in the sacred warfare, he departed to seek the reward in the year 1674.

FATHER THOMAS MIGOWSKI, formerly secretary and notary to Father Leo Krevza, Bishop of Smolensk, exchanged that master for a better Lord. He settled at Byten, was admitted into the Basilian family, and was enrolled in the fellowship of the novices of Christ.

A distinguished moral theologian and skilled in the figures and notation of chant, he inhabited monasteries in many places. At Zhyrovichy, however, for more than thirty years he administered the sacristy with mature judgment and governance, to the great benefit of that sanctuary.

When his strength began to fail and he was broken by old age and ill health, he laid down his office. He then devoted himself to contemplation, to gaining salvation through pious works, to expiating every fault through the Sacraments, and to preparing for the final contest and struggle of life.

Therefore, amid kisses of Christ and sighs directed toward the Most Blessed Virgin, he fell asleep in the Lord on the fourth day before the Kalends of May in the year 1674.

FATHER NICEPHORUS SOżANSKI, born in the foothill regions incorporated into the Kingdom of Poland, came from noble lineage and reputation. Born at Valavia, he was placed at the side of Lord Chmielewski, Bishop of Przemyśl, and excelled through many adornments of virtue.

At Chełm he assumed the sacred habit of Saint Basil and the religious life, which he strengthened by the brightness of holiness and exemplary conduct.

He regarded this life, common to all, and the world itself as though man were dwelling in another's house, not knowing when he would hear the command to depart from the lodging and go outside. Such a dwelling was not to be inhabited forever, since another would shortly occupy it.

Therefore, prepared to meet the approaching Lord, just as he had lived laudably, so he fell asleep with the death of the blessed. He was vicar at Zhydychyn, and the Fathers rendered him the due prayers and praises. He died on the eleventh day before the Kalends of March in the year 1676.

FATHER THEOPHANES ZYDKIEWICZ, a good religious distinguished by the simplicity of a dove and by spiritual discipline, fulfilled humility down to the smallest detail and descended all its degrees. He knew that many simple and humble men penetrate heaven, but that no arrogant man, even though he possessed all liberal and heavenly learning, would recline at the heavenly banquet.

For it is certain that the more wickedly anyone treats the gift of God, the more grievous will be the punishments by which he is tormented. He frequently deprived his own inclination and appetite so that he might enrich the poor through timely almsgiving.

At the Monastery of the Holy Cross in Dubno, he remained for twenty-five years enclosed within the narrowness of his cell and was its diligent observer. Even while dwelling within the heart of the world, he denied the world access to himself.

Yet he did not depart into eternity without a companion and guide, for he followed the leader and company of the virtues to the heights. He died on the day before the Kalends of April in the year 1676.

FATHER MACARIUS SAKOWICZ, whatever his abilities might have been, offered himself entirely to the service of God, listening to and conforming himself to the divine will in all things and inclining the wills of others toward it.

He lived almost as a silent monk, fleeing vicious and sinful words. He remained mindful of the command of Christ the Lord that men will render an account to God for every idle word they have spoken. How much more strictly, he reflected, will they be judged for a lying, biting, injurious, proud, lascivious, flattering, or slanderous word?

He was therefore a diligent examiner of every word within himself and a vigilant guardian against those that must be avoided.

He frequently considered with what arms of reciprocal charity he ought to love and embrace Him who esteemed a sinner so greatly, who had formed him from His own side, who for his sake had fallen asleep upon the Cross and received the sleep of death.

Therefore, with the deepest gratitude of heart and soul, he longed for the Crucified. Dying to the Lord who had died for him, he embraced the Crucifix and fixed kisses upon it at Vilnius, where he was buried in the year 1676.

FATHER ARSENIUS ŁASTOWSKI, born of noble lineage in the district of Ashmyany in the Grand Duchy of Lithuania, devoted the earlier years of his youth to courtly duties in the household of Lord Tryzna, Treasurer of the Grand Duchy of Lithuania. But when he returned to his senses, he renounced the vanities of the world and consecrated himself entirely to the religious state, confirming this dedication by profession.

While residing at Zhyrovichy, he wrote much in both the Polish and Slavonic languages in order to avoid idleness, the mother of every evil. By the will of his superiors, the governance of the monastery at Volna was entrusted to him, and he administered it with the greatest uprightness and holiness.

By the power of obedience, he afterward lived at Minsk until the final limit of his life. A man of excellent constitution, he detested every sign of ill will, devoted himself to spiritual exercises and advancement, and observed the rules. Oppressed by a severe and prolonged illness, for half a year he imitated Lazarus and endured it patiently.

On 2 February 1677, the feast of the Meeting of the Lord, refreshed by the Sacraments, he brought his sufferings to their conclusion while pronouncing the names "Jesus and Mary."

FATHER ALEXIUS MEDYCKI wore the clerical habit from his youth, having been tonsured and initiated into Holy Orders. Yet, disregarding the difficulties of the world which entangle the souls of mortals in the love of earthly things, he hastened to Byten. There he underwent probation and conformed his will to the will of God, solemnly confirming the vows which he was to fulfill under the favorable auspices of heaven.

In that same place he exercised the care of souls among the common people with great eagerness of spirit, instructing them, presenting the articles of the Faith, and recalling them to a better manner of life. Because he had gained so many souls for heaven, he himself was admitted into heaven.

The joy of his clear conscience rested not in accumulated possessions or similar worldly entanglements, but remained fixed upon the love of God alone. In that same monastery at Byten he brought his life to its appointed end on 20 January 1678.

FATHER SOPHRONIUS KONSTANTYNOWICZ, born of excellent parents, had already learned correctly the principal teachings of the orthodox Faith in the fourteenth year of his age. He retained them firmly fixed within his soul, so that no commands of his schismatic relatives could ever compel him to reject their truth.

He afterward followed the institute of Saint Basil throughout his life and made the glorious name of religious correspond to his deeds. Whenever he lacked understanding concerning a path

which he had never traveled, he did not become his own teacher or guide. Rather, he inclined a receptive ear toward his elders and those wiser than himself and accepted their corrections and counsels.

He devoted himself to learning and reading, lest, repenting too late, he should lamentably exclaim: “Why did I hate discipline?”

He enriched Vilnius, Różana, Navahrudak, and Zhyrovichy through his virtues and religious life. At Zhyrovichy he departed from the world, worthy of the praise of immortal glory, on 22 February 1678.

FATHER MARCUS MAŁUSZYCKI, a man worthy of bringing glory to Podlachia, from which he originated, likewise brought honor to Byten, where he first underwent the examination of the spirit and afterward confirmed it by profession.

Against the wishes of his parents, he fled to that place, where he might conceal his noble birth in the company of a humble family. Imbued with virtue, he was persuaded that he had received singular strength to endure all things, whether prosperous or adverse.

For a considerable time he assisted the sacristan at Zhyrovichy. Under Father Korsak he supervised temporal affairs at Polotsk and also at Vilnius. Through his prayers and skill, he delivered the monastery at Vilnius from Muscovite plundering. He administered Torokany to the benefit of religious life, and for this reason the Reverend Vicar General also entrusted him with the superiorship at Brest.

In the presence of that same Vicar General at Torokany, duly prepared, refreshed with the Viaticum, and possessing a free conscience, he departed to the Lord on 2 December 1677.

FATHER SYLVESTER BRAZYC, a native of Vilnius born of a patrician family, spent his youth religiously at Byten in probation, examination, and profession of the holy institute. He studied the humanities, but outside the time dedicated to the

Muses he was so devoted to prayer that he seemed to dwell more in the church of God than in his cell.

He disciplined his frail body with stones and scourges. He governed the monastery at Navahrudak most piously, instructing and educating its members, while from the pulpit he inflamed the souls of all.

The governance of Różana was afterward entrusted to him. There he was likewise heard as a ready and docile herald of the divine word, and he sang the praises of God so as to arouse all who heard him.

He desired no other remedy for his failing health than sacred confession and the Eucharist. At dawn on 8 April 1678, the Friday of the Lord's Passion, after completing the nocturnal supplication customarily celebrated in the Eastern Church in remembrance of the Passion of the Lord, he died at Różana.

FATHER JOB ZARZEWSKI devoted many years in the sacred Order to piety. His illustrious life was renowned throughout White Rus', especially in the Palatinate of Mstsislaw.

He lived as an anchorite in the monastery at Pustyn under Father Barlaam Kozinski, abbot of that place, which had been offered through the generosity of benefactors for the benefit and necessities of the religious. He frequently devoted himself to contemplation and prayer.

He renewed the memory of his brethren who, for the glory of the Lord and the Holy Union, had either been cruelly slain by the Muscovites or drowned in the River Sozh. During the Muscovite incursions and warfare, he remained at the side of his abbot, keeping watch for the glory of God and in service to his superior.

Finally, at Launa in the district of Grodno, he heard the confessions of our nuns who had fled from Minsk. An eminent cultivator of truth, fraternal charity, and holiness, he died to the Lord and completed his struggle after the customary

excellent preparation on 21 August 1678. The funeral rites were performed at Czerlona, where he was buried and rests.

FATHER ALEXANDER KRASKIEWICZ OF HRUBIESZÓW at first served in the secular clergy and offered the sacred Sacrifice in a parish. But, having renounced the vanity of the world, he was admitted at Byten into the religious family and lived always as a most exact observer of the solemn vows he had made.

Under the direction of Father Terlecki, General of the Order, he attended to temporal administration. A man of great skill, he swiftly fulfilled the task entrusted to him of recovering the monastery at Minsk from the Muscovites.

While residing at Zhyrovichy, he examined and purified the consciences of the faithful and recalled them to a better manner of life. He also acted as advocate in the legal affairs of that monastery, advancing them not merely through proposals but through diligent action. He acquired great favor with Protoarchimandrite Terlecki.

Alexander afterward led an infirm life at Zhyrovichy. Having received the Viaticum, exchanged the kiss of peace and charity with the Fathers, and been accompanied by their prayers, he brought his life to its conclusion on 26 May 1679.

FATHER CHRISTOPHORUS MILENKIEWICZ, Consultor of the Order, ennobled the distinction of his birth through virtue and rendered it worthy of immortal remembrance.

Having put on the monastic habit in the ascetic house at Byten, he shone through great examples of religious virtue and orderly conduct. In the City of Rome he pursued philosophical and theological studies to the great approval of foreign nations.

He obtained the vicariate at Supraśl while Father Alexius Dubowicz presided there as abbot. At Vilnius also, under the same superior, he governed the monastery. Indeed, he afterward presided with greater authority over various monasteries, intent more upon religious discipline than upon the accumulation of wealth.

Meanwhile, the Muscovite invasion of the homeland occurred. It leveled the sacred buildings and monastery at Zhyrovichy to the ground and reduced them to ashes and dust. It exposed some Fathers to danger of death and compelled others to flee. Among the latter, Father Christophorus came to Supraśl, consumed with zeal for the devastated house of the Lord. He implored the supreme Lord to turn the scourge away from the homeland and its sanctuaries.

When the tumult of war had ceased and subsided, he likewise performed the office of ordinary preacher at Zhyrovichy. After the death of Father Witopolski, he was appointed superior of that place and afterward of Byten, to the great benefit of both monasteries.

At the newly established residence at Różana, he likewise did not lack zeal for the advancement of divine worship and the common good. He offered certain silver objects to the monastery at Byten, and by vow consecrated to Zhyrovichy books, vestments, chalices, and other precious articles serving sacred use.

There he was appointed an experienced penitentiary and devoted himself to divine exercises until the final boundary of life. Full of days and fortified with the Sacraments, he departed to the Fathers on 20 April in the year of human salvation 1679.

FATHER BENEDICTUS PRYHAREWICZ voluntarily offered his name and vows to the religious institute of Saint Basil in the year 1640. Having received there the rule of upright living, he was noted for striving daily toward greater heights of perfection.

At the college in Vilnius he absorbed the highest branches of learning. He was afterward found worthy to fulfill the office of archdeacon under Metropolitan Sielava and, after the latter’s death, to exercise the same ministry under Pociej, the Protothronos. Virtue accompanied him everywhere, together with skill as the forerunner of his actions.

He inhabited the principal monasteries of the Order in a religious manner and guarded the mutual charity that was to be

preserved among the brethren. He was vigilant not to oppose another even by a word or to injure anyone through whispering and detraction.

Finally, he settled at Różana. Because he nowhere departed from his resolution to pursue the good, he was crowned with the death of the just and bade farewell to the world on 21 May 1679.

FATHER JOSEPHUS ROWINSKI was seen by Poland, Lithuania, and especially Podlachia to renounce the liberty of the world and join the servants of Christ by vowing perpetual service. He fulfilled this resolution at Supraśl. Having received Holy Orders, he devoted himself entirely to advancing divine worship.

Even after attaining the priesthood, he did not cease to treat his body harshly, restraining the heat of lust by fasting and scourging, concealing a hair shirt beneath the religious habit, and placing himself among the least of all. Frequently withdrawing into the hermitage, he struck his body with rods until blood flowed. He was most obedient to his superior in all things.

Having sent such merits before him, fortified with the saving Viaticum and kissing the Crucified, he immediately departed for heaven. He died on 31 May 1680 and was buried at Supraśl.

FATHER ABRAAMIUS KŁOSKIEWICZ, having obtained at Byten the excellent field of religious life, adorned it with exceptional virtues and enriched it with meritorious deeds. He entrusted the first stages of his probation to the direction of Father Symeon, from whom he learned both to live holily and to die justly.

He completed his philosophical and theological studies at Braunsberg with great distinction. During the course of these studies, at Rößel in Royal Prussia, he received both minor and major Orders from the Most Reverend Lord Kolenda. At Königsberg, the capital of Ducal Prussia, he solemnly celebrated his first Divine Liturgy together with Father Josephus Pietkiewicz after the completion of their course.

He exercised the office of penitentiary at Zhyrovichy and afterward, under Father Mozer, served there as vicar with great fruit and exemplary conduct. He later became a most zealous preacher, who knew excellently how to thunder against sins, exalt virtues, and proclaim the praises of the saints.

He made a general confession with such contrition of soul and such inward and outward sorrow that, entirely dissolved in tears, he could not restrain himself. Thus excellently contrite and prepared for the future, by command of his superiors he undertook a certain journey concerning the affairs of the monastery.

While sleep bound his senses during the severity of winter, his head became uncovered without anyone noticing, and his brain was chilled. At first still in possession of himself, he suffered an intense pain in his head and finally fell into delirium. As his distress increased daily, so also did his zeal for God and his contempt for himself.

He frequently delivered spiritual exhortations to awaken the spirit of the Fathers and was most acute in his replies and most skillful in proposing and resolving arguments. At last, confined to his bed and having discoursed concerning death and the last things, he was transferred to a better life on 12 January 1681.

FATHER RAPHAEL SOSNOWSKI embraced the religious state at Chełm with an earnest inclination of soul. Drawn by ardent devotion toward the image of Christ Crucified, he frequently pressed the sweetest kisses upon His wounds. From them he seemed to have drawn that love which he afterward poured forth upon all the poor.

A true religious, crucified through the fear of the Lord, he considered himself dead not only to every carnal vice but even to the elements of the world. He continually fixed the eyes of his mind upon that place to which he hoped at every moment to depart.

The whole summary of his life was to live for God, religious life, virtue, and blessed eternity. Longing for that eternity, through the fulfillment of his good resolutions and works he ceased to live at Zhydychyn in the year 1680.

FATHER LEONTIUS SOKOŁOWSKI dedicated his name and life at Supraśl to religious observance. Having received Holy Orders and been raised to the priesthood, he was assigned to Zhyrovichy by Metropolitan Kolenda because of the melodious quality of his voice.

He sang the Office of the Immaculate Conception with great devotion and was deeply dedicated to rendering praises to the Mother of God. He carefully practiced examinations of conscience and remembrance of the last things.

More than once he descended within himself to the tribunal of the mind. Establishing a court within his heart, he brought forward thought as the accuser, conscience as the witness, and fear as the executioner. He then poured forth, through his tears, the blood of his soul for the remission of his sins.

Oppressed by ill health, he continually devoted himself to pious exercises until he came to rest eternally in the place appointed for him, on 15 June 1681.

FATHER MATTHAEUS HUMINSKI, born in Volhynia and clothed there in the sacred habit of the Basilian religious life, became highly useful to Holy Mother Religion in many respects.

He was a most loving worshipper of Christ the Lord. Through the sacred mysteries Christ seemed always to be upon his lips, while through the fire of divine love He lived continually within his heart. Matthaeus frequently repeated: “My beloved is unto me a bundle of myrrh.”

He closely imitated the smallest birds by returning thanks to the Creator early in the morning and late in the evening. Indeed, he imitated the nightingale, for when the day did not suffice, he also passed the hours of the night in vigilant contemplation.

At Minsk he advanced the glory of God and the Union among the schismatics, and was prepared to defend their integrity even at the peril of his life. Exhausted by labors and studies, he chose to rest at Volna. Fortified with all the Sacraments and joined to the Fathers, he died amid the prayers of the brethren in the year 1681.

FATHER ARTEMIUS SKIRMUNT, born of distinguished parents renowned for their merits in the homeland, regarded the Queen of Heaven entirely as his teacher in the Faith. By vow he consecrated both the first years of his life and his whole self to her.

He laid the foundations of a higher life at Byten and gave his name and vows to Christ through religious profession. From that time he first descended into himself and then applied himself to the pursuit of every virtue. When he believed himself to be alone, he was frequently carried away by the love of Jesus, inflamed inwardly by that love.

He entered the arena to contend against vice. Whenever the flame of lust burned within his bones, he immediately strove to extinguish it by remembering the eternal fire. Whenever the cunning tempter placed before him an enticing image of the flesh, he instantly directed his mind toward the tombs of the dead.

Having been excellently exercised in this manner, he was appointed superior at Czerlona, where he shone before others through exceptional virtues. Having reached advanced age, he rested there in the Lord in the year of salvation 1682.

FATHER MICHAEL AFANASOWICZ, having assumed the monastic habit at Chełm, strove to make his life depend entirely upon the rule. Although worldly enticements had attempted to entangle him while he meditated his noble flight from the world, they were unable to bind his soul or prevent him from firmly carrying out his resolution to enter the path of virtue.

At the direction of his superiors, he renounced the entire abundance of his inheritance so completely that he was sometimes compelled to beg for the necessities of life, not without provoking the laughter of others.

From the time he entered religious life, he delighted wholeheartedly in reading the lives of the saints. Indeed, he undertook to do what very few do: to practice what he had read.

He drew forth the treasures of sacred wisdom, so that scarcely needing any other teacher among the Fathers, he understood the mysteries of the Faith and penetrated even into the sanctuary of the Most Holy Trinity.

He supervised the sacristy at Chełm, the distribution of provisions at Zhyrovichy, and the care of souls at Minsk. Finally, at Volna, commending himself to the merciful heart of Christ, this veteran servant departed to receive the heavenly reward on Good Friday, 22 April 1682.

FATHER ELISEUS BORODZICZ, a native of the city and Palatinate of Minsk, would have deserved praise for this reason alone: that in performing his duties and ordering his religious life according to the rule of our Holy Father Basil, he had as his director Father Symeon Jackiewicz, renowned in that age for holiness of life and exemplary conduct.

Among the anchorites at Byten, Eliseus began to learn the first principles of sacred wisdom and made very great progress. He afterward exercised the office of archdeacon under Metropolitan Kolenda and acquired a rich field of great merits.

Although he strayed from the straight path of his vocation—for during the Muscovite invasion he returned to schism and remained hidden and unknown to many, wavering in his resolution—he was nevertheless enlightened by the Lord and afterward produced better fruit.

He returned to the Holy Union and continued his religious life with love, in which he also happily fell asleep in the year 1682.

FATHER ALEXANDER NEHREBECKI, having lost his parents at a tender age, directed himself toward the goal of bringing religious perfection to maturity in the sacred ascetic house at Byten. He endured and performed many things laudably in order to obtain the crown of glory. Though still a youthful novice of Christ, he practiced virtues each day that were worthy of imitation even by perfect men.

During the Muscovite invasion he traveled through the Roman world, and at Naples he acquired a great reputation for piety. His love of chastity frequently exposed him to battles during his journeys, when women of less honorable character sounded the call to temptation according to the natural inclination of their sex. Yet through awareness of the presence of God, the obligation of his vows, the strength of purity, and the dignity of the religious name, he triumphed gloriously.

He sought to gain the favor of God through every good work. He was so generous toward the poor with the alms he received that he left nothing for himself for the following day, but undertook whatever work he could and endured hunger. In his emaciated body, through scourges and rods, he renewed not only the memory but also the very image of the suffering Christ.

He attained such a reputation that, in the public estimation of citizens and cities, he was regarded as a just man. Finally, he settled at Derman, where, having reached advanced old age and preceded by his glorious merits, he departed as a pilgrim for the heavenly homeland in the year 1682.

FATHER GENNADIUS MITKIEWICZ, Archimandrite of Dorohobuzh, was a lover of the religious name and an observer of the rules and vows necessary for living well. Having become a lover and imitator of Christ the Lord, he loved Him as Lord and benefactor and imitated Him as leader and protector.

Perfected in every kind of virtue, he inclined his head but never his soul, for the latter was always inclined toward every degree of humility. He mortified his body through many fasts,

saying that it was shameful and unbecoming for the members to indulge themselves beneath a thorn-crowned Head.

He frequently devoted himself to aspirations directed toward God with such burning fervor that, while his soul flew toward heaven amid sacred prayers, his body seemed in some measure to follow it.

Having lived excellently upon earth as an example to others, and old age now summoning him, he directed his steps toward heaven. Refreshed with heavenly food, he died at Dorohobuzh in the year 1682.

FATHER JOSAPHAT BRAZYC, a native of Vilnius, was a man of great reputation for holiness and a living image of virtue renowned before God and men. His childhood was a living rule of purity, in which even the eye of God could find nothing to reprove.

With divine grace watching over him in his youth, no lascivious word escaped his lips, nor did any immoderate laughter violate his gravity. Nor did the age that followed defile this beauty; rather, it strengthened it, so that Byten, the dwelling place of holiness, gladly received him for probation.

There he surpassed many through his example of virtue, the grace of his countenance, and the refinement of his conduct. Having transferred his desires to heaven, he vowed his virginity to the Bridegroom of chaste souls.

At Minsk he completed the course of literary studies under the direction of Father Benedictus Terlecki. Desiring to attain a higher degree of learning, he spent two or three years at Braunsberg.

He served as rector of the monastery at Chełm, but acquired even greater glory at Minsk, where through holiness, piety, and care for the welfare of the place he rendered great service and presided with distinction. He restored the Church of the Holy Spirit, which had been largely destroyed by the Muscovites. With great labor and expense he erected its vault, constructed altars

and a pulpit, obtained silver vessels for the church, and raised the ruined monastery upon new foundations. He enriched the sacred monastery with almost innumerable goods.

He himself practiced such frugality and moderation that he would have regarded himself as a gluttonous beast had he consumed any rich or special food beyond the common table.

He became renowned for the gift of exorcism over the possessed before the wonderworking icon of the Virgin Mary. With them he maintained a continual struggle, sometimes for entire days and nights. Always distinguished by victories over the enemies of mankind, the evil spirits, he drove away demons through the power and efficacy of his prayers.

Frequently attacked at night by the powers of darkness, he scourged his back with a small chain so severely that the enemy openly proclaimed himself defeated and driven away. On one occasion, a woman inflamed by obstinacy in schism, who had devised a wicked enchantment against this pious man, struck him publicly upon the face. He exposed the hidden evil before it could be accomplished in deed.

He was regarded by all as another Chrysostom in preaching the word of God. He was sent to Polotsk as spiritual director at the sacred relics of the holy martyr Josaphat, preserved in the Cathedral Church of Holy Wisdom. Imitating his patron in name, spirit, and virtue, he refuted the errors and obstinacy of schism, defended the integrity of the Union, and acquired for himself an immortal name.

Finally, the Basilian monastery at Vitebsk, erected through the generous munificence of Lord Adam Kisiel of Dorohobuzh, of the Świętołdycz or Konopka coat of arms, in honor of our Holy Father and Martyr Josaphat—where that athlete had offered his blood for the advancement of the Union when he was slain by schismatics in the year 1623—was first entrusted to his care and governance.

There he left no stone unturned in promoting the Union and the honor of his holy patron. Before he had completed even a single

year, having received from above a warning of his approaching death, he foretold with certainty to his Fathers that it would occur on 2 February. When asked by the Fathers of the Order of Preachers…

FATHER JOANNES ZAKRZEWSKI, descended from patricians born in the Lithuanian capital, entered the sacred enclosure of the Basilian religious life and consecrated himself by his resolution to profess the vows.

At Brest in the Grand Duchy of Lithuania he pursued the humanities and completed his studies at the seminary in Vilnius. Having been ordained priest at Zhyrovichy, he labored greatly at Międzyrzec, by command of his superiors, alongside a parish priest of the Latin Rite, instructing the faithful people.

While preparing to travel alone on horseback to Vilnius concerning an important matter known to his superior, he fell into the most dreadful melancholy. At Więżowiec he appeared to recover somewhat under the care of priests of the Greek Rite.

After three days, with great lamentation, a contrite heart, and a purified conscience, he renounced his own will, declaring that whatever might occur had happened and would happen contrary to his own intention. Immediately afterward he fell into delirium, crying out that at Vitebsk he had become bound by the chain of excommunication.

Through the diligent efforts of the priests, he was then being brought back to Zhyrovichy. As they were crossing the bridge near Slonim, the horses slipped in terror, for the River Shchara had overflowed greatly. They attempted to save him, but, by the hidden judgment of God, the horse was freed while Father Joannes, invoking the words, “Jesus, have mercy upon me,” sank and was swallowed by the deep whirlpools.

Having lost hope of saving him, the Fathers went to the nearby estate and arranged for his body to be sought. It was soon found, exceedingly pale, with its hands joined and arranged in prayer.

He had served God religiously for nearly thirteen years and had been wholly devoted to virtue and piety. His final year was 1683. His remains were buried at Zhyrovichy, where they rest.

FATHER BONIFACIUS JANUSZKOWSKI, born of noble lineage and closely related to Metropolitan Sielava, fled from the struggle of the world to the refuge at Byten and successfully attained his desire.

He was appointed archdeacon to that same Metropolitan and adorned his state of life with many virtues. He was a highly celebrated cantor and scribe in both the Polish and Slavonic languages.

He obtained the Archimandritate of Trakai in the Grand Duchy of Lithuania. With the consent of his prelate, he dedicated a patrimony of two thousand to pious uses, assigning one part to the monastery at Vilnius and another to other foundations.

Anointed with the Spirit, he restrained the flesh subject to him with the bridle of discipline and hastened each day toward the heavenly Jerusalem by steps of fervent desire. He contemplated without ceasing the rewards promised to chastity. Provoked by their sweetness, he passed with the free step of faith over everything placed in his way by the cunning of the deceitful tempter.

Tossed by the severe waves of weakness, he relinquished his dignity and mitre and found calm in the maternal bosom of religious life, and afterward a harbor in death, resting securely in the bark of Saint Peter. He died on 4 July 1683.

FATHER THEODORUS KNUROWICZ loved the ascetic house at Supraśl and was there enrolled in the community of both cenobites and anchorites. Although he advanced toward virtue by many great steps, he was raised not only to the priesthood but, after the death of Sylvanus, also merited becoming a candidate for the Archimandritate of that lavra.

He frequently declared that contrition of heart was the best medicine for attaining and preserving purity. Whenever he

perceived from any circumstance that impure thoughts were beginning to germinate, he resolved to destroy them immediately with the sword of compunction, since he longed to possess Christ as the master of his heart.

He also spent much time at Zhyrovichy, devoting himself to sacred prayers and spiritual exercises, keeping watch for the defense of altar and hearth, and offering the divine Sacrifice each day.

Fortified with the Sacraments, he commended his body to the Fathers for burial and his soul to their prayers for assistance. He died on 6 July in the year of the Lord 1683.

FATHER ISAACIUS SZRAM, devoted from the earliest years of adolescence to the sacred shrine of the Blessed Virgin Mary at Zhyrovichy, applied himself to music and choral singing, imitating the angels with his resonant voice.

At that time, Cossacks infected with rebellious heresy had entered the Grand Duchy of Lithuania and reached Zhyrovichy, not under the title of enemies but of protectors—those whom the people commonly call a garrison. Among them, a certain commander named Ivan Likhy, or “John the Cruel,” held distinction in rank and office. When he beheld this youth, who in the world bore the name John, he was pleased with him and, enticed by the beauty of his voice, secretly carried him away and enrolled him among his own young attendants.

The Virgin Mary did not long tolerate the theft committed against her by the schismatic. Although the director of the choir labored in many ways to recover and reclaim the boy, the hardness of the Cossack rendered his efforts fruitless.

When Ivan reached the region of Pinsk, laden with rich booty, he was struck by divine vengeance with an almost mortal illness. Exhausted by the weight of his sufferings, he obtained a little relief through sleep. He then marveled to see before him a virginal figure who, with a threatening countenance, commanded

him to restore the youth to his former place as quickly as possible.

When he recovered consciousness, he disclosed the vision to Tukalski, a most savage and bitter schismatic, and asked what it meant and what might lie concealed within it. Tukalski wrongly interpreted it as a mere fantasy and an illusion produced by an overheated brain. The commander accepted the judgment of his pastor.

Yet no sooner had he composed himself again for sleep than the vision returned with a more severe warning, threatening him with destruction and declaring that death would certainly overtake him unless the youth were restored to his original place.

Terrified by the menacing apparition, the barbarian clothed John honorably and sent him back to Zhyrovichy. Inflamed with heavenly love and responding to the vocation of his Creator, the youth was enrolled among the novices at Byten. After completing the year of probation, he voluntarily made his vows.

He inhabited various monasteries, everywhere enjoying great favor among all, edifying others and gathering virtues. Finally, by the authority of obedience, he was sent to Polotsk, to the cathedral monastery attached to the renowned Church of Holy Wisdom, where the relics of the holy martyr Josaphat shone through miracles and flourished from their shrine.

There he continued his life in holiness, following the footsteps of the just servants of God, and departed to enjoy their fellowship. He burned with the greatest devotion toward the holy martyr, to whose protection he had entrusted himself. During his final struggle, in the presence of those standing nearby, he declared that he visibly beheld his patron. He died on 23 November 1683.

FATHER BASILIUS BATHORY, a Silesian by origin, began the religious life at Chełm, where he received the cowl from Lord Susza. Having completed the course of probation at Byten,

renounced the world, and made his profession, he received the Great Schema.

From the seminary at Vilnius he proceeded to the university. Having become a master of philosophy, he tasted the first principles of advanced theology. He then went to Brest and, with the approval of his elders, endeavored diligently to complete his theological studies among the Fathers of the Order of Friars Minor of the Observance.

Rome, however, judged him worthy to be crowned with learning and chose him for that purpose. Having completed his work there, he returned on foot to his homeland and to the side of the Bishop of Chełm. Paternally received by the bishop, he was initiated into Holy Orders and the priesthood.

Recalled to Zhyrovichy, he became the instructor of several brethren. He was also a sculptor and scribe of no slight ability. He was carried in spirit toward God, ordered his life piously, composed his conduct according to every degree of modesty, and remained mindful of the last things. A worshipper of God, a despiser of himself, and an avenger of his own sins, he was duly prepared through the charity of the Fathers and fell asleep at Zhyrovichy during the month of March in the year 1684.

FATHER IGNATIUS KAMINSKI, a native of the Palatinate of Mstsislaw in White Rus' and the son of noble and orthodox parents, underwent the trial of probation at Byten under the governance of Father Symeon. At the completion of the annual course, he was judged worthy to be enrolled in the white-robed company of the professed.

When the Muscovites compelled Vilnius to surrender, he traveled with the other Fathers to Königsberg for the preservation of his life. He then went to Oliwa, sacred to the Cistercian Fathers, where, in order to flee idleness, he worked as a gardener.

After returning, he served as chaplain to Lady Isabella Chodkiewicz Łącka, although he continued to reside in the

monastery at Byten. There, with a spirit leading him toward advancement in virtue, he exercised himself continually.

At the direction of his superiors, he attached himself to the household of Lord Georgius Chodkiewicz, commander of the fortresses, and traveled with him to Petrykaw in the district of Mogilev, situated near the borders of Ukraine. In the absence of the pastor of the local Latin-Rite church, he administered all the Sacraments and devoted his strength to the care of the souls of the faithful.

In the same ministry he went to Yurevichi, a possession of the Fathers of the Society of Jesus, in order to restrain the plague of schism and recall those who had wandered away to the Union and the sacred Faith.

Having completed distinguished service in this glorious work, he conformed himself to the example of the holy Apostles. Oppressed by his labors, he expired amid the prayers of the Fathers of that place during January 1684. He was buried in their church by the Fathers of the Society of Jesus and rests in the Lord.

FATHER JACOBUS LIPSKI, descended from noble parents in the district of Pinsk, came at the Lord's calling to His flock, bringing an honorable provision with him to Byten. Under Father Milenkiewicz, superior of that place and his guide toward every good thing, he applied himself to bringing every virtue to maturity and acquiring religious discipline.

He served in the sacristy at Zhyrovichy. After the death of Father Thomas Migowski, the entire governance of the sacristy devolved upon him.

He was a most zealous observer of poverty, so that he would not permit himself to retain anything as his own, even from alms offered personally to him. He guarded his tongue against uttering even an officious falsehood or committing perjury.

So great was his love of truth that whatever he had spoken he regarded as sacred as an oath. He was an eminent devotee of the

Most Blessed Virgin, whom he praised, honored, and venerated with mouth, heart, and affection.

Committing his final struggle to her maternal bosom, and fortified beforehand by the assistance of the Sacraments, he yielded to death in the year 1684.

FATHER BARSANUPHIUS KOBYLNICKI, born of schismatic parents in the district of Jarosław, laid the first foundations of his studies at Smolensk. At Byten, however, he renounced error, received the sacred habit, and made profession into the hands of Father Symeon.

He was a celebrated vocalist and was therefore sent to Zhyrovichy to restore the governance of the choir. He valued humility greatly and, out of love for it, did not refuse to perform even the lowest duties.

While Father Witopolski presided there, Barsanuphius, at his command, exorcised those possessed by evil spirits, to the great benefit of many.

He was afterward entrusted with the office of superior at Navahrudak. When a dispute arose between Metropolitan Zochowski and the religious Order, he followed the position of the prelate. But when he returned to himself, he realized that this love was owed more properly to Holy Mother Religion than to prelates whenever, under any pretext, they violated her rights, acted against the religious institutes, or infringed her constitutions.

He repented of what he had done and without delay dedicated his name and life anew to Holy Mother Religion. Overtaken, however, by the decree of death, he fulfilled and made amends for everything that had been committed by him. Excellently prepared, he died in the year 1684.

FATHER PACHOMIUS PASZEWSKI, a native of the region commonly called Podgórze, received the sacred habit at Chełm and led a disciplined life. He fled every occasion of danger.

At Brest he devoted himself to divine worship and ecclesiastical labors. At Zhyrovichy he advanced in every virtue. He afterward settled at Różana, where his innocence was put to the test.

Accused before his superiors of an offense against chastity, he was confined for a long time in prison and separated from the company of his neighbors and the Fathers. He patiently bore the unjust stain upon his reputation.

When his integrity was established from other evidence, he was freed from every difficulty and directed his steps toward Volna. Truly, an upright conscience was for him the title of religious life, a field of blessing, a garden of delights, a golden resting place, and a sealed and closed book that would one day be opened by the Judge.

Protected by this alone, he proved greater than the entire world and even than insults and calumnies. For when the enemy could produce no vice in him, he inflicted injury upon his reputation.

Thus, while residing at Volna, just as he had passed his life in the greatest holiness, so he closed it with the death of the just in the year 1685.

FATHER CASSIANUS SOBOLEWSKI underwent probation at Byten and, having fulfilled his vows, displayed many examples of virtue at Zhyrovichy. Appointed superior of the residence at Różana, he devoted himself to prayer with such diligence and raised his petitions to the Most High with such inward composure before the eyes of the Lord that not only his prayer, but he himself who prayed, might become acceptable; for the sacrifice of prayer does not please God unless the person offering it first pleases Him.

He also served as superior at Volna, providing a great example to the faithful and promoting the welfare of religious life and the common good. Having afterward spent a long time at Minsk, he returned again to Volna and there undertook a more perfect life. He knew that whoever postpones the amendment of his life to a

future age—which perhaps will never come—undoubtedly abandons the good.

Therefore, by rendering his body and soul to God each day, he concluded his life at Volna and sent it forth to be blessed in the year 1684.

FATHER LEO AFANASOWICZ OF DZIEWIĄTKOWICZE, a native of the district of Slonim, was first a celibate cleric and was ordained priest. He administered the parish of Dziewiątkowicze to the great edification of all, thereby gaining the affection of his patrons and neighbors.

Nevertheless, he renounced even his own eparchy and embraced the sacred religious life at Byten. After his profession, he was assigned by the Fathers to Zhyrovichy to direct the music, in which he was highly skilled, and possessed a voice that adorned the choir.

He maintained a soul estranged from every pleasure of the world, although the flesh never ceased to provoke him with harmful enticements, which experience shows to be the forerunners of approaching Satan. Yet because his sober mind never abandoned the remembrance of God, the enemy could overcome him in no matter.

On 24 December 1685, he rode to Slonim to obtain certain necessary things. While returning late in the evening, he was found dead near the village of Bakanowicze. Thus he passed from the earthly choir to the heavenly chapel.

FATHER JOANNES KORZENIEWSKI, at about twenty-two years of age, gave his name to Christ and the religious life. Having completed his monastic novitiate, by command of his superiors he devoted himself to piety and literary studies under Fathers Puczkowski and Bieda.

Sent to the seminary at Braunsberg, he spent four years in philosophical and theological studies. After returning, he recovered the Archimandritate of Chereya, which had been

violently seized by unjust occupiers after the flight of the Muscovites, and administered it for several years.

He served as vicar at Byten for eight years, adorned with many merits acquired through his labors. By the Congregation of Zhyrovichy, he was appointed superior of the monastery at Minsk, where he practiced the virtues. He made himself a stranger to the world so that, through a more abundant measure of grace, he might adhere familiarly to God.

He lived almost dead to the world in order to withdraw himself from earthly disturbances. As though already laid in the tomb, he rested sweetly in the desire of his Creator alone.

He was a herald of the Divine Word at Vilnius. When Lord Białozor occupied the Archimandritate of Vilnius, Joannes governed the monastery after the departure of Father Martyszkiewicz. He participated in the chapters at Minsk and Navahrudak and administered the monastery at Leszczyn.

Having completed forty years in religious life piously, exemplarily, and religiously, his death was hastened by Lord Kolenda’s unjust claim to the goods of the abbey. Most piously prepared by Father Korytynski, and amid sighs and tears, he commended his soul to God with the greatest devotion on 21 March 1686.

FATHER JOSAPHAT PALLAVICINI, an Italian by origin and a Capuchin by profession, was for fourteen years a most celebrated preacher in Rome, the capital of the world. For six years he also served there as a highly deserving superior of his college.

Having contracted leprosy at Rome, he could not continue to bear it unless the laws of that Order, on account of the strictness with which they were to be observed, were in some measure relaxed. Therefore, by dispensation of His Holiness Pope Innocent XI, he received at Byten the habit and institute of the Order of Saint Basil, after enduring various dangers to his life and possessions along the difficult course of his journey.

He was admitted at the request of the Most Eminent Cardinal Opizio Pallavicini, then Apostolic Nuncio in the Kingdom of Poland at the court of His Most Serene Majesty King John III, and a relative of Josaphat. He surpassed all his fellow novices in many great virtues.

He surrendered into the hands of the Order his patrimony, which was known with certainty to amount to more than six thousand Italian scudi. He desired, both by vow and practical intention, to erect one monastery at Bologna and another at Rome, had death not intervened.

The change of climate and the labors he had endured afflicted his health. Nevertheless, he omitted on no day the celebration of the sacred Sacrifice according to the Latin Rite. Before four weeks had passed, he contracted jaundice.

Many efforts were made to restore his health, but during the Congregation at Navahrudak he became entirely exhausted by the illness. He made many vows to the Lord God should his life be prolonged. At midnight during the final days of August 1686, he died.

VENERABLE FATHER PACHOMIUS OHILEWICZ, Doctor of Sacred Theology and Protoconsultor of the Basilian Order, was the son of a councilor of Minsk. Meditation upon death during his earliest youth taught him, while he was still an adolescent, to die to the world; and no death is more conducive to life than this.

He sought the solitude and ascetic house at Byten and brought with him such a company of virtues, like citizens of the heavenly city, that even during his novitiate he displayed the maturity of great men. He offered his almost childlike adolescence to the sacred institute. Indeed, because of his young age, he was required to undergo the trials of probation for more than two years.

At Navahrudak he taught the lower classes with great acclaim. At Chełm he himself studied rhetoric under Father Jacob Susza,

where through keenness of intellect and aptitude for learning—but, far more importantly, through his example of holiness and piety—he surpassed many.

At Rome he was inaugurated with the glorious title of Doctor of Theology, and praise accompanied him even to his homeland. At Vilnius he was a herald and preacher of the word of God, comparable to Elijah and Chrysostom. He adorned the pulpit with wisdom, learning, and piety.

He was greatly beloved by prelates, especially by Metropolitan Sielava, whom he assisted extensively through counsel and spiritual aid in matters of conscience. While residing at Supraśl and Byten, he gathered a great treasury of virtues.

He was severe toward himself but kind toward others, and he loved frugality. So great was his freedom and fervor in speaking for virtue and against vice that he sometimes incurred hatred.

Frequently the sky was his roof and the ground his bed. He had nothing beneath him except a hair shirt, while a stone or brick served as his pillow. Thus he kept vigil rather than slept. Yet, to make his bed softer, in the depth of night he moistened it with tears and pious aspirations toward God, repeating: “To You I have lifted up my eyes, who dwell in heaven.”

At the Chapter of Zhyrovichy, the dignity of provincial was conferred upon him by the unanimous consent of all. As he administered that office holily, so he exercised it piously.

Traveling to Rome a second time, he remained for two years as superior of the Basilian residence. After returning, he was elected Vicar General by the Chapters of Supraśl and Brest, and shone before others through his life, conduct, and every kind of uprightness.

After the death of Metropolitan Kolenda, he was inaugurated Protoarchimandrite of the Basilian Order at the Congregation of Zhyrovichy. He sought the favor of God through every duty and led a life devoted to God and the Mother of God.

So great was the integrity of his soul that throughout his life he never looked upon himself naked; through this modesty alone he was truly dear to the citizens of heaven. He was a most skillful maker of peace among the Fathers and an impregnable rock against injuries.

He frequently denied himself rich dishes in order to offer them to beggars, and so delicate a gift, seasoned with such virtue, was pleasing to heaven. Each day he began all his supplications to God with praises of the Virgin and continued them only upon his knees.

Sparing of time, he remained silent in the face of idle and superfluous words. He kept vigilant watch at the gates of his eyes so that no woman whom he saw might enter through them. The watchword of these holy vigils was taken from the divine oracle: “Turn away my eyes, that they may not behold vanity.”

During prayer he was frequently carried away by another spirit, and therefore found it necessary to repeat the same prayers a second and third time.

FATHER NICOLAUS NICEPHORUS ŁOSOWSKI, a Ruthenian by nation and a native of the Palatinate of Minsk, underwent his first formation among the novices of Christ in the monastery at Byten under Father Hierotheus Cis, a man most zealous for religious life.

Having been trained through many spiritual exercises, this true follower of the Savior dedicated to Almighty God the innocent first years of his life, indeed the very flower of his youth, through the profession of solemn vows and the renunciation of himself. He made this profession into the hands of the same superior in the year of human redemption 1621.

Soon afterward he was commanded to go to Braunsberg and apply himself to philosophical studies. There he advanced so greatly in spirit, virtue, and learning that, in the judgment of all, he deserved to be called an Elijah in spirit, an ascetic comparable to the angels in virtue, and a doctor in knowledge.

With great acclaim he ascended the pulpit as an eminent preacher of the Divine Word, thundering against human transgressions. He shone before others by word and example, and was seen to fulfill perfectly in deed whatever he had been heard to preach with his mouth.

His Mother, the religious Order, rewarded the labors he had undertaken by offering him at once the superiorship of Zhyrovichy and the Abbey of Leszczyn. He proved equal to bearing both burdens.

At the wonderworking shrine of Zhyrovichy he excelled through many religious virtues. He rooted in the hearts of the faithful a special devotion to the Most Blessed Virgin and himself devoted entire days and nights to prayer and contemplation.

He defended Leszczyn from the invasion and plundering of the schismatics at considerable risk to his life. He was therefore held in great esteem by Antonius Sielava, Metropolitan of Rus', and was appointed Bishop of Vitebsk and coadjutor of Polotsk, to the great glory of his name.

As the successor of a great predecessor, Raphael imitated Josaphat in piety and virtue. Through the example of his life and conduct, he laudably followed the bloodstained footsteps of the martyr and became a most zealous promoter of the worship and honor associated with his name.

By reason of his virtue, he also obtained the administration of the Eparchy of Ostroh and the Archimandritate of Zhydychyn. Fleeing the tyranny of the Cossacks, who had resolved to exterminate the adherents of the Union, he was exhausted by the calamity of the times, the hardships of travel, and the fear and continual unrest which increased daily.

At last he arrived at Zhyrovichy with great eagerness of soul and with joy in a heart which until then had been caught between the hammer and the anvil. This occurred on the day dedicated to the Exaltation of the Life-Giving Cross. There he duly relieved

his conscience and solemnly celebrated the sacred Liturgy in pontifical vestments.

He afterward declared to a physician his desire to support his failing health with medicines, for his life had been worn down by journeys and many calamities and had contracted various illnesses. A preparation of hemlock was immediately administered to him, together with every available remedy. Yet against the power of death no medicine is found in the gardens.

Tormented by contractions of the stomach and afflicted by the diffusion of black bile throughout his limbs, he recognized that his end had come. Confined to his bed, he practiced acts of repentance each day and had spiritual books read to him, especially those concerning the last things.

He labored earnestly to elicit acts of faith, hope, charity, and contrition. On the day before his death he made a general confession to Father Eugenius Kaminski.

Anointed with Extreme Unction, contrite, and making a formal renunciation of the malignant enemy, he commended himself to the wounds of Jesus, who suffered for us. At the ninth hour of the night, on the vigil of the Protection of the Blessed Virgin Mary, he fell asleep in the Lord in the year 1649.

According to his disposition, all his episcopal possessions passed to the monastery. Father Nathanael Łozowicki, Superior of Zhyrovichy, set out to take possession of the abbeys, but the schismatic Denisko intervened. After several weeks, the Fathers arranged for his honorable burial. One of the Fathers of the Society of Jesus delivered a panegyric from the pulpit. The Most Reverend Złoty, Archbishop of Smolensk, adorned the funeral bier with pontifical solemnity and joined this man, worthy of perpetual glory and remembrance, to the company of the departed Fathers. His glorious bones continue even after death to proclaim his virtues within the hearts of his successors.

FATHER ATHANASIUS FURS, a native of Minsk in Black Rus’, was devoted to piety from the cradle and, even while living in

the world, displayed the ideal of an excellent religious. Trained in the exercise of virtue, he grew in grace before God and men.

By an extraordinary event—or, more truly, through the hidden and provident disposition of God—he embraced the religious institute. While visiting the sacred shrine at Zhyrovichy with his parents, who had come to fulfill their vows although they remained in the error of schism, he became so ardently attracted to the Basilian life and to the Union that, with prayers, tears, and entreaties, he earnestly begged his parents to release him.

They attempted to dissuade him with many arguments, made still more promises, and uttered numerous threats, but all in vain. Although not yet fifteen years old, the novice declared that he was prepared to endure everything.

His mother’s tears overcame the young man’s heart, though not the constancy of his resolution. He agreed to their proposal and accepted their promise that, after completing the course of rhetoric then flourishing in the seminary at Minsk under the professed Basilians, he would be sent to begin his religious novitiate.

Shortly afterward, however, this intention disappeared from the minds of his parents. Then the boy Andrew was seized by an extremely violent fever. The efforts of the physicians proved useless, his parents’ grief seemed beyond remedy, every hope of life was cut off, and his recovery was despaired of.

The boy then reminded his parents of their vow and repeated his unchangeable intention of fulfilling his resolution. As soon as the matter was settled, he began to recover his former strength and soon regained his health.

With the obstacle removed, he went to Byten, laudably underwent the trial of religious formation, and gloriously made his profession. After completing his literary studies at Olomouc in Moravia and afterward at the Roman academy, he returned to his

homeland crowned with distinction both in learning and in virtue.

The voice of Athanasius thundered from the pulpit and struck sinners with fear. Like thunder, it terrified those who violated the commandments of God, while his life shone like lightning.

By the merit of his labors and to his enduring glory, the religious Order appointed him to assist Joseph Bakowiecki, Bishop of Volodymyr. There he managed affairs concerning the condition and circumstances of the eparchy with such skill that he merited immortal honor for his name within the religious Order.

A school of liberal arts was then established at Volodymyr, and Athanasius was judged worthy to be its rector and teacher. Keen in intellect, profound in learning, and perceptive in understanding, he knew how to examine, resolve, and explain even Gordian knots for the students of wisdom.

Appointed Vicar General of the bishop, he ascended the stages of honors worthy of him. Yet he did not cease to labor with the same purity of intention for religious life and its welfare. Even at the risk of his life, he opposed his breast, armed with love for the Union, to the deadly fire of schismatic fury and restrained its threatening bolts through the power of his distinguished learning.

Because schism, blinded by Greek fanaticism, raged most violently against the cathedral of Chełm, Methodius Terlecki, the hammer of the separatists, associated Athanasius with himself and designated him as his future successor.

He obtained confirmation of this from His Most Serene Majesty John Casimir, King of Poland.But death so disposed matters that Athanasius departed from among the living while only Bishop-Nominate of Chełm and Belz. Duly fortified with the Sacraments—though administered by a secular priest because of the sudden onset of paralysis—he concluded his life's final struggle at Białopole in 1649, during the fifth month after his nomination.

The solemn episcopal burial of his body in its eternal dwelling was not performed until two years later by Jacob Susza, to whom the administration of the eparchy in spiritual and temporal affairs had passed.

† May he who praised the Lord be inscribed in eternity.

† BISHOPS

LORD IGNATIUS, PATRIARCH OF MUSCOVY, born of the great lineage of the Muscovite princes, did not hesitate, in order to pass into the still nobler family of Saint Basil the Great, to exchange the purple and military belt for the cowl and leather girdle. Yet this exchange brought him another purple. As a man distinguished in the Order and before the rulers of vast Muscovy, which clung most tenaciously to schism, he was first adorned as bishop of a certain eparchy and finally as Patriarch of that entire empire, elected both by the votes of the princes, the Church, and the estates, and by the supporting testimony of his virtues and graces.

By numerous means, both secretly and openly, he encouraged his ruler to embrace the Union. It was already apparent that the prince had yielded his hand and heart to it in some measure, when the whisperings of certain rivals and moles blind to the truth laid numerous snares for the head of Ignatius, desiring to cover their own unstable heads with his mitre.

He endured these adversities patiently while awaiting a more favorable time. Meanwhile, united in spirit with the Roman Church, he continued advancing by the degrees of virtue along the road toward the attainment of the Union.

Although he abounded in riches, he frequently retained not even a single coin for himself, while the poor possessed almost everything. He enriched them with necessities as though they were his own treasury. He was a father to them and a mother to orphans. He founded a hospital and, as is reported, established and most generously endowed two monasteries.

He was an outstanding defender of the propagation of the Union and of ecclesiastical liberty, even to the point of arousing envy against himself. He bowed his mitre before no one, not even before the emperor from whom he had received it, being more desirous of justice than of life itself.

Whenever he obtained an opportunity, he did not cease to urge the acceptance of communion with the Roman Church. He prescribed the means by which it might be accomplished and drew many bishops to his position. Nevertheless, he aroused many more against himself, who stirred up the people and conspired to murder their own pastor.

Tossed by the violent waves of sedition, he abandoned both the city and his mitre and withdrew to the Lithuanian metropolis, to Lord Rutsky, his close relative. Many persons from Muscovy accompanied him into exile, for the dignity and holiness of their pastor were dear to their hearts.

When he arrived at Vilnius, he was honorably received by Metropolitan Hypatius Pociej and Joseph Rutsky, who stood at the beginnings of the Union. By a public vow, he renounced and anathematized schism and sent the same declaration to the Holy Apostolic See.

Thereafter he submitted his authority so completely to holy obedience that he repaid the affection of his superior through even the smallest act of service. He undertook a disciplined and rigorous manner of life. Even during the severity of winter, he spent nights in prayer beneath the Cross or in the cemetery, armed against the bitterness of the cold with nothing but a hair shirt. The divine fires burning within his breast drove away the cold, and an extraordinary splendor upon his face when he returned revealed their presence.

Whenever he contemplated Christ, his beloved, hidden beneath the Eucharistic Bread, one would have thought him about to be consumed by the heat of love had he not moderated it with the tears that flowed profusely from him. One might almost have said that he had died together with the Crucified, had his sighs not betrayed that he was still alive. Indeed, no one would have denied that he was present in heaven while praying, had the subsequent passage of time and his spiritual companionship not shown that he still remained upon earth.

(page 358) Throughout his life, and most frequently at his death, he saluted the Most August Virgin in the sacred and exceedingly wonderworking icon painted by Saint Luke, which, together with Helena, had once been given from Muscovy by Basil to Alexander, Prince of Poland and Lithuania, as a pledge of goodwill.

With exceedingly rare charity he cherished the Fathers and Brothers of the Order. He established inviolable bonds of friendship with Rutsky and Josaphat. He was most acceptable to all the foremost men of Lithuania and was widely celebrated for his reputation for holiness.

In the year 1615, vested in pontifical robes and accompanied by the Ruthenian clergy, he took part in the funeral ceremonies for Gabriel Woyna, Vice-Chancellor of the Grand Duchy of Lithuania, in the Cathedral Church of Vilnius. There he celebrated the sacred Liturgy and the vigils customarily performed according to his own rite and usage. Father Martinus Widziewicz of the Society of Jesus mentions this in his funeral monody.

At last, an exile from his earthly homeland, he returned, most holily prepared, to a better homeland. He was buried with great solemnity and with a great concourse of all the estates in the Church of the Most Holy Trinity, at which he had also led a holy life.

His remains, like those of Rutsky, were preserved incorrupt, to the great joy of the faithful, almost until the year 1660, when the Muscovite war against the Poles prevailed. When the Muscovites took Vilnius by surrender, they searched the innermost chambers of the sacred buildings, seeking a hidden treasury, and even entered the subterranean catacombs.

There they discovered the bodies of these just men resting in open coffins. By every means they questioned the nuns of our Order whom they found within the enclosure. From what was afterward learned by the common testimony of those who successively remained at Vilnius, it was concluded that the Muscovites had carried away the bodies of these Fathers to the

capital of Muscovy as the relics of saints and had placed them there with great honor in the crypts of the other patriarchs—to the profound sorrow of the Holy Union.

MICHAEL RAHOZA, METROPOLITAN AND ARCHBISHOP OF KYIV AND HALYCH, AND OF ALL RUS', descended from a noble family of the Grand Duchy of Lithuania, was worthy for this reason alone of being celebrated and praised by everlasting remembrance throughout succeeding ages.

He detested the obstinacy of the schismatics, which, lacking any head, rushed forward with blind impetuosity into every kind of license. Forgetful of sound discipline, piety, and the ancient doctrines observed in the Eastern Church and introduced into Rus', it rent the uniformity of the Church through abuses and disorder. What was worse, being placed at a crossroads, it did not know whose authority it ought to acknowledge: that of the Eastern Church, which had experienced the Ottoman yoke and servitude and possessed neither proficiency in learning nor the free exercise of its ceremonies; or that of the Western Church, which, standing at the summit of glory and truth, directed the helm of the entire world.

(page 359) Metropolitan Rahoza therefore held a final consultation with the Ruthenian bishops. By the unanimous vote of all, he resolved to convene a universal synod in Rus'. There, amid a great gathering of the foremost men of the kingdom and the bishops of the same rite, it was concluded that the Union with the Holy Roman Church must be firmly established and the necessary obedience rendered to the Apostolic See.

In the year 1594 this obedience was offered to Clement VIII, with the consent of all, through Hypatius Pociej, Protothronos and Bishop of Volodymyr and Brest, and Methodius Terlecki, Bishop of Chełm and Belz. This event brought great renown to the Basilian Order, raised the provinces of Rus' to an exceptional summit of glory and honor, and brought to the faithful the peace—especially inward peace—which they had long desired in their vows and hearts.

But after the return of the legates, Bishops Balaban of Lviv and Kopystenski of Przemyśl, to their own misfortune and, more truly, to the scandal of others, withdrew once again into schism. That peace was disturbed, and almost the whole of Volhynia, together with Prince Basil of Ostroh, Podolia, Podlachia, White and Black Rus', and indeed the greater part of Lithuania, devised enormous obstacles against the Union.

The good old man Michael left no stone unturned in attempting to heal and repair these evils. At one time, by his living voice and authority, he thundered against the disturbers of peace; at another, with paternal clemency, he enticed them to preserve the strength of the Union. He also warned the Holy See of the imminent danger and implored it to assist the failing cause of the Union.

Yet malice, strengthened by further malice, overcame the efforts of his laborious zeal. At the instigation of the Patriarch of Constantinople through his delegates, and under the leadership of those two bishops in bringing the evil to completion, not only the bishops of Rus' and all Roxolania, but also Muscovy with its kingdoms and provinces, Moldavia, Bulgaria, Wallachia, Serbia, Croatia, and the other nations changed their disposition and began to attempt every evil against the United faithful.

Michael labored according to his strength with the assistance of the United bishops and brought many sheep into the fold of Christ and of the Apostolic See, but he suffered exceedingly from the insane perversity of the schismatics.

HYPATIUS POCIEJ, METROPOLITAN OF KYIV AND HALYCH, AND OF ALL RUS', descended from glorious and even princely ancestors. From his earliest years he was excellently formed in every kind of piety, holiness, and orderly conduct. He was the love and delight of his homeland and a patron and benefactor of religious men.

The son of a senator of the kingdom, he himself was created a senator and Castellan of Brest. Yet, laying aside the insignia of office and the curule honors, he entered the Order of Saint

Basil the Great and embraced its institute with his whole effort, soul, and conduct.

He was soon installed as Bishop of Volodymyr and Protothronos of the metropolitan province, at a most opportune time and to the great joy of both the religious Order and the estates of the realm.

(page 360) As a man eminent in dignity, judgment, and wisdom, he was sent by the unanimous decision of all the bishops as legate to Clement VIII. In the name of the extensive provinces of Rus', he rendered obedience to the Apostolic See. He was afterward received with great favor by the Holy Apostolic See and by the College of Cardinals, the princes of the Roman Church, enriched with graces, and honored with gifts.

As a reward for this labor, after Michael Rahoza departed from among the living, the governance and pastoral office of Metropolitan devolved upon Hypatius.

He then left no means untried in order to support the Holy Union, which was already nearly collapsing. He did not cease personally to address and implore His Most Serene Majesty Sigismund III, King of Poland, to beseech the magnates of the kingdom, to rebuke his own sheep when necessary, and at other times to soothe them. Through gracious favors he sought to win back those who had fallen away into schism.

For this reason, he frequently came into danger of his life. Through the power of schismatic magnates, schism had become strong in Rus' and Lithuania. In various places, and especially at Vilnius, the schismatics had seized the churches of the United faithful and even episcopal cathedrals together with their possessions.

The laws of the kingdom enacted at the General Diet in the year 1609 had determined that those possessions which were held by either party should remain in its possession, and that neither party should disturb the other or the peace of the kingdom under penalty of a large fine.

The integrity of the Union would have been despaired of had it not been defended through the labor and industry of Metropolitan Hypatius Pociej, worthy of immortal remembrance, and through the favor of Sigismund III, King of Poland, an exceptional patron and protector of the Union.

The schismatics, powerless in their anger and envy, therefore undertook to devise a dreadful crime. Although the royal majesty was present at Vilnius, together with the power and authority of the senators, and although they feared neither the laws nor the vengeance of God, they suborned a certain assassin, a disciple of their own perfidy. Enticed by both sacred and secular promises, he was commissioned to murder the Metropolitan.

They laid their hands upon him and blessed him as he set out to commit the crime, accompanying him with public prayers poured forth in their temple. One might have said that these zealous defenders of orthodoxy consecrated their henchman to make a sacrificial victim of the Metropolitan.

Accordingly, in that same year, during the month of July, in the city of Vilnius, openly in broad daylight and in the middle of the marketplace, that most savage brigand attacked him from the front. Hypatius was a man advanced in years, descended from a senatorial family and himself a senator, formerly Castellan of Brest and now Archbishop of Rus’. He was accompanied along the road by his clergy, his noble relatives, and a numerous household.

Before anyone noticed, the assassin drew a sharpened sword concealed beneath his clothing and struck so cruelly at the Metropolitan’s neck that his left hand, raised to ward off the blow, had two fingers and part of the middle finger cut away. The stroke also cut through the staff upon which he leaned, the ring and sapphire upon his finger, the golden chain hanging doubled from his neck, and the collar of his outer garment.

It was miraculous that his neck remained unharmed, although a red mark of the blow appeared upon it. When he fell to the ground, he was believed to have been killed.

Although the assassin might have escaped amid the tumult that arose, he was soon apprehended, becoming a testimony to the exceptional zeal of the schismatics.

When the United faithful had carried their pastor and lord, now a bloodied confessor, to the nearby residence of a senator, the king honored so great a man with his compassion, the senators by gathering around him, and all the people by their sorrowful veneration.

In the Church of the Most Holy Trinity of the United faithful, Archimandrite Joseph Rutsky and the religious, mingling tears with joy, offered to God and Saint Peter the firstfruits of blood shed for the Union. They placed the severed fingers of their pastor upon the altar and joyfully sang the hymn *Te Deum laudamus*.

The memory of this tragedy survived until recent times upon a silver tablet offered to the Vilnius icon of the Mother of God. Hypatius had added to it the inscription:

“The Lord chastised me severely, but He did not hand me over to death.”

(page 361) He earnestly sought forgiveness for the sacrilegious assassin, but was unable to obtain it. He therefore commended him to the sacred offices and prayers of the Church.

Thus, full of days, labors, and merits, this glorious athlete departed to the heavenly homeland to receive his reward in the year 1613.

JOSEPH VELAMIN RUTSKY, METROPOLITAN OF KYIV, ETC., was a man born for every excellent undertaking. He descended from distinguished parents of a noble family in the Palatinate of Navahrudak in Lithuania. Finely instructed in the liberal arts, he traveled through various nations and was already ascending the glorious degrees of honor in his homeland. The insignia of justice were being offered to him, so that in titles he nearly surpassed the others who had studied with him.

While he was nevertheless struggling to determine what state of life heaven had appointed for him, it happened that on a Sunday he attended a sermon in the Church of Saint Casimir at Vilnius, among the Fathers of the Society of Jesus. As he listened to the preacher speaking from the pulpit, the Father, moved by a hidden inspiration, publicly foretold that on the following Sunday Lord Rutsky would renounce the world, enter religious life under the standard of Saint Basil the Great, and come to the Monastery of the Most Holy Trinity. In Rutsky's own name, he invited his hearers to attend that public event.

Rutsky almost froze with grief and astonishment, believing himself to be mocked. He immediately complained to the superiors, demanding that the Father should pay a notable penalty for his humiliation. But the preacher bound himself by oath, declaring that he had neither uttered such a thing by his own design, conceived it beforehand in his mind, nor learned it from anything he had heard. He had spoken only because the Lord had so willed and had disposed his tongue.

Threatening vengeance, Rutsky approached the Bishop of Vilnius, related his humiliation, and begged him to compel the preacher to retract his words publicly. Yet when Rutsky himself was influenced by the bishop's words and persuasion and recognized the will of God in the matter, he yielded.

He went to the Monastery of the Most Holy Trinity at Vilnius and disclosed his vocation to Hypatius Pociej. Although his will had resisted it somewhat before, he now consented and begged that the preacher's words might be fulfilled in deed. The Metropolitan granted his petition.

Accordingly, on Sunday, amid a great gathering of all the estates, Rutsky embraced the institute and habit of Saint Basil. Josaphat, who had preceded Joseph into the Basilian family by two years, praised the supreme Lord with the greatest joy of heart.

Rutsky then stood before the small flock of the United religious as a pillar of fire showing the way and as a sheltering cloud

protecting them from hostile heat. He both accompanied and governed them.

A profound friendship and love arose between Joseph and Josaphat, who advanced daily in holiness. They frequently engaged in sweet conversations concerning God, the Faith, religious life, and every kind of piety. Since Rutsky was a great man and more advanced in age, Josaphat had not at first dared to speak to him openly. Rather, with the greatest humility and prudence, and sometimes through other persons, he had drawn him by more indirect means toward that same religious state.

When the schismatics saw the cause of the Union increasing daily, they did not cease to rage and devise its ruin. Samuel Sienczyło, Archimandrite of Vilnius, Bartholomew Zaszczyński, the Protopresbyter, together with the other priests and citizens of Vilnius, brought their impious heads together and fabricated a certain necessity by which Joseph Rutsky was sent twenty leagues away, so that, once Josaphat had been separated from him, they might more easily overcome him.

The schismatics attempted many stratagems. Josaphat, torn between opposing concerns, sent a messenger to Joseph, declaring that the affairs of the Union had been placed in the greatest danger and that everything would perish unless he returned immediately.

Although Joseph was restrained by fever even during his journey, at the third attack of the illness he hastened to Vilnius. After he had sung the joyful hymn *Te Deum laudamus*, the fever left him. Thus, while he came to extinguish the conflagration threatening the Union, the fire of his fever was likewise extinguished.

The schismatic archimandrite also arrived, raging inwardly, but feared to undertake even the slightest action against him. Joseph was eminent in learning, powerful through nobility, and protected by the patronage of the magnates. In order that he might possess still greater authority, the Metropolitan appointed him Vicar General of all Rus’.

The schismatics therefore devised many evils and conspired to kill the pastors Joseph and Josaphat. In a single image they depicted the two superiors in their own persons and habits. They represented Josaphat in the form of an evil spirit, with projecting horns and a savage face, holding the Union in his right hand and dragging subject souls after him, with the inscription *Duszochwat*—"the catcher of souls."

Joseph did not regard these insults lightly, but sought both the favor of God and the assistance of the magnates.

(page 362) After Archimandrite Sienczyło, the betrayer of the Union, had been expelled from the Vilnius monastery by the Metropolitan, Rutsky was appointed archimandrite in his place. He undertook very many labors and practiced still more virtues. With tearful eyes he grieved over the fate of his pastor, who had been wounded by an assassin.

Through Rutsky's arduous labors, the site of the monastery at Vilnius, formerly exceedingly poor and insignificant, began to increase in buildings, revenues, religious members, and sacred ornaments.

After the death of the Metropolitan, Joseph ascended to that dignity and entrusted the governance and honor of the monastery to Josaphat until the year 1614.

In fulfillment of his archiepiscopal office, Rutsky prepared to travel amid his enemies to his cathedral at Kyiv and took Josaphat with him. There Kurcewicz, a monk and archimandrite descended from the princes of Rus', but devoted to secular frivolities, devised many things against the life of the pastor. By day and night he stirred up the people, unlawfully rejected the Metropolitan's legitimate rights, and more than once invaded Joseph's residence. Nevertheless, some hidden divine power restrained him.

Having asserted and established his jurisdiction, Joseph returned to Lithuania. He also attended the Synod of Lviv amid a

great uproar from the schismatics and, despite the opposition of the estates, strengthened the cause of the Union.

As he returned to his own territories, schismatics inflamed by the fury of their superiors attacked their pastor in a town amid a sudden tumult and threatened Joseph with death. His carriage was covered with mud and struck with clubs, while muskets were discharged against it. Father Barnabas Ilkowski was thrown from the carriage by the violence of the coachmen and, surrounded by a crowd of peasants, would nearly have been murdered had he not been rescued in time by his companions.

Joseph also traveled to Rome, where he personally rendered obedience to the Supreme Pontiff Paul V. He was accompanied by great praises and received the favor both of the Apostolic See and of the College of Cardinals.

He obtained an apostolic brief and privileges for Josaphat's appointment, first as coadjutor to Brolnicki, Archbishop of Polotsk, and afterward as his successor.

Joseph established the first congregation of the United religious at Navahrudak. After delivering an address there, he presented Josaphat with the royal privilege for the aforementioned archbishopric and declared the will of His Holiness.

Accordingly, on Sunday, 12 November 1617, at Vilnius, in the presence of the bishops, he consecrated Josaphat to the episcopal rank as Bishop of Vitebsk and suffragan of Polotsk, to the incredible joy of all and the unheard-of execrations of the schismatics.

There Joseph restored the religious to a proper order of life according to the Rules of the Holy Father Basil. He prescribed institutes and observances and frequently convoked chapters.

The Metropolitan sent four professed priests of the Order of Saint Basil to his cathedral at Kyiv, to the religious house of Holy Wisdom.

(page 363) Shortly after their arrival, however, on the feast of the Nativity of the Blessed Virgin, they were seized through the violence of the Cossacks, placed in shackles, and transferred to Terekhtemyriv and Boryspil. After six weeks they were led out of prison and presented to the supreme commander. Having endured many insults, they were released, but with the warning that none of them, nor any other United Christian, should appear in Kyiv under pain of death.

Joseph received with the greatest sorrow of soul the news of the savage murder inflicted upon the holy martyr Josaphat by the inhabitants of Vitebsk, for Josaphat had been bound to him by the closest ties of friendship and by their shared labors.

He hastened to Polotsk, performed the funeral ceremonies and due rites for the holy martyr, and left nothing unattempted by which he might vindicate his honor.

In the year 1627 Joseph was traveling toward Zamość. On the Monday within the solemnity of Corpus Christi, he saw from a league away that the city was being consumed by a violent fire. Leaving the carriages outside, he entered on foot and went to the church.

There he prayed with his companions for half an hour. Remembering the relics of the martyr Josaphat, he exposed them upon the altar with candles burning and commended the city to the Lord God and to the martyr.

He then admonished the great man Zamoyski, Chancellor of the Kingdom, declaring that he possessed certain hope that the fire would be extinguished, provided that Zamoyski also entreated the martyr.

This was done, and from that moment the devouring flame advanced no farther. Although the sky had previously been clear, clouds suddenly arose and covered it entirely with rain. So abundant a downpour descended that, as streams of water flowed through the city, the fire subsided. This was attributed to the grace of the martyr and the piety of Joseph.

When Meletius Smotrycki had recovered from schism and given his allegiance to the Union, he was inaugurated Archbishop of Hierapolis through a brief of Urban VIII and appointed Abbot of Derman.

In the year 1633, amid suspicion that his adversaries had administered aconite to him, he gradually wasted away as his internal organs burned. As he was departing from life, he asked his religious to place that apostolic brief in his hands.

They forgot to do so. Five hours after his death, when his body had already grown rigid, they inserted the brief, written upon parchment, between the thumb and forefinger of his right hand. Suddenly he bent his fingers and grasped the document so tightly that no one could remove it, however diligently or violently they attempted to do so, even when several men pulled his body from the coffin together with the hand.

In order to test the truth of the matter, some attempted to place a letter from the Patriarch of Constantinople into his other hand. But he drew that hand back, folded his fingers into a fist, and refused to receive it.

For four weeks the venerable body remained with this miracle. At last Joseph the Metropolitan arrived from a distant place and visited the remains of so great a man. He greeted him with profound affection, invoked God, the worker of wonders, and approached to recover the brief.

Smotrycki immediately surrendered to Joseph that which he had previously released to no one. Joseph read it before the gathering of Catholics and schismatics and then returned it to the bloodless corpse. The hand received it once more and grasped it so firmly that, although thousands of schismatics and Catholics gathered to witness the miracle, the document was surrendered to no one.

Filled with mingled joy and tears, the Metropolitan declared that this miracle equaled that of the document of Saint Alexius. Alexius had surrendered his document to no one except the Roman

Pontiff, and Smotrycki had surrendered his only to Joseph, the Pontiff's vicar in Rus'.

The biography is unfinished, although some blank space was left. Only at the very bottom was written: "He died at Derman in 1637."

(page 364) **RAPHAEL KORSAK, METROPOLITAN OF ALL RUS'**, succeeded Joseph Rutsky in that dignity within the Basilian Order. Born of the noble and illustrious Korsak family in the Palatinate of Polotsk in Rus', he excelled through great virtues, gifts, and qualities.

He passed from military and civil life into the Basilian ascetic house. Having professed his vows, he devoted himself to learning at Rome. He served as superior and abbot at Vilnius and was afterward adorned with the archiepiscopal mitre of Polotsk. As the successor of his great predecessor, he was no less distinguished in piety, and through his virtues Raphael imitated Josaphat.

He also succeeded Joseph in the pastoral office and dignity of the metropolitan province of Rus', with such favorable promise attached to his name that he was deservedly called the second hope of Rus' after Joseph.

When the Sacred Congregation of Rites ordered, according to the will of Pope Urban VIII of blessed memory, that proceedings be undertaken in the cause of the holy martyr Josaphat, the Sacred Congregation for the Propagation of the Faith appointed Raphael—then Bishop of Pinsk and Turov—as procurator of that holy work by a decree of 26 September 1635.

He traveled to Rome and personally rendered obedience to the Apostolic See in his own name and in that of all Rus'. After returning, he carried out the apostolic commission concerning the blessed martyr. He prepared a cypress-wood tomb for his relics and placed it in a location worthy of so great a man.

CYRILLUS TERLECKI, BISHOP OF LUTSK, attained his dignity through virtues and merits acquired in his homeland and in

religious life. He was a most zealous promoter of the Union and continually encouraged his brethren in episcopal rank and office, with ardent soul and effort, to embrace communion with the Roman Church.

He explained the danger threatening both their own souls and the sheep entrusted to their care. Therefore, while Sigismund III was reigning, he was the first to declare before all the estates that he would devote himself to advancing so sacred and glorious an undertaking.

By the unanimous vote of all, he traveled to Rome with Lord Hypatius Pociej. There he rendered obedience to Clement VIII and, in his person, to the Apostolic See, and recited the profession of faith in the Slavonic language.

He left behind a great reputation and high estimation of his name both in Italy and in other parts of the world. Every kind of uprightness and holiness accompanied him wherever he went.

After returning, he labored greatly in defending and preserving the Union, which was being torn apart by false adherents. With the assistance of God’s grace, he preserved his own eparchy in that same profession, although he suffered many insults and oppressions from the power of the schismatics.

GEDEON BROLNICKI, ARCHBISHOP OF POLOTSK AND VITEBSK, ETC., at first remained of the same opinion as the schismatics. But when the legation of all the provinces of Rus’ was sent to the Apostolic See, he assented to the desires and efforts of his fellow bishops.

He signed the document of the legation and declared with certainty that he would become a defender of the Holy Union. After it had been received and introduced into Rus’, he not only promulgated it by his own pastoral authority but also promised to protect and defend it at the cost of his life. This promise he fulfilled.

He labored to recall his sheep, who had followed robbers, to a better manner of life. He gladly received those who returned and paternally provided remedies for those who wavered.

(page 366) Advanced in age and exhausted by his labors and pastoral vigilance, he had become so unequal to his office that he scarcely remained in possession of himself, for he was approaching his ninetieth year.

Through the vigilance of Metropolitan Joseph Rutsky, Pope Paul V, whose duty it was to provide for so extensive an eparchy, appointed Josaphat as coadjutor to the aged Gedeon and as his successor after his death. Gedeon received this appointment with the greatest joy and affection.

Shortly after Josaphat's arrival, the aged archbishop, oppressed by years and sickness, began gradually to fail. Josaphat saw that he was filled with spiritual simplicity, though perhaps because of his old age he still retained something suggestive of schism, even while professing and supporting the Union in word and intention.

He therefore carefully strengthened him in the holy Faith through weighty teachings drawn from the Fathers and from Slavonic books. He also persuaded him to confess his sins several times and refreshed him with the divine Viaticum.

Having made every disposition in Josaphat's hands, and having commended himself entirely to his will, Gedeon asked him to remember his soul and accompany it with sacred prayers. He then departed to a better life.

After his death, Josaphat performed funeral rites worthy of his rank and committed him to the earth. Gedeon's departure was all the more blessed because he passed more securely into the harbor of salvation and left so illustrious a pastor to his flock.

LEV KREVZA, ARCHBISHOP OF SMOLENSK, distinguished in intellect and learning, dedicated himself, together with the integrity of his life, to Almighty God and to the family of

Saint Basil. He so closely joined learning to piety that it was doubtful which of the two deserved the greater praise.

His learning was so exceptional that all classes of society commonly called him a living library. Throughout his life he was singularly devoted to the Virgin Mary and wrote many works concerning her.

He published in the vernacular a book entitled *Defense of the Union*, to the great benefit of the Union, which he never ceased to advance with all his strength, to defend, and to protect even at the cost of his life.

When the funeral rites of Josaphat were celebrated at Polotsk after his murder, Leo was present with his clergy. Having gloriously praised the life of Josaphat from the pulpit, by the sorrowful force of his words he moved the Catholics to grief and tears, and the schismatics to the holy Faith and repentance.

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JOSEPH MOKOSIEJ BAKOWIECKI, BISHOP OF VOLODYMYR AND BREST, originated from Volhynia. Despising worldly ambition and its enticements, he embraced in the novitiate at Byten the rigorous rule of life prescribed by our Holy Father Basil the Great.

Although he did not possess a complete mastery of the learned arts, he nevertheless far surpassed many through natural prudence, discernment of spirits, maturity of judgment, inward and outward gifts, and examples of virtue.

Even while undergoing the novitiate of religious life, he had already received from his superiors the promise of the Archimandritate of Zhydychyn. His virtues, spiritual advancement, orderly conduct, affability toward all, modesty, moderation, and uprightness already adorned the newly clothed religious.

Having professed solemn vows in a public ceremony, he labored still more ardently to observe them. Although he was released to

assume the abbacy bestowed upon him, he resigned it into the hands of the Order, choosing rather to be regarded as the least among the brethren than to rise above them. He remained mindful of the divine saying that those who now exalt themselves will afterward be humbled.

Even when granted exemption from such work, he did not refuse to undertake menial duties. He swept corridors, cleaned common drains, and performed other exercises both of piety and humiliation, with a humble soul and an unfeigned heart.

At last, bound by letters of obedience, he went to Zhydychyn. A few years later he was raised to the Bishopric of Volodymyr, which he administered with such glory to his name that he drew the hearts and eyes of all toward love of him.

The episcopal treasury had been plundered through the injustice and calamities of the times. Desolation and ruins were visible everywhere, while ecclesiastical estates were unjustly possessed by secular persons. Joseph restored, rebuilt, and recovered many things.

At Volodymyr he constructed from the foundations an extensive brick residence, fortified like a citadel with spacious buildings and defenses. He enriched it with gold and silver treasures intended for pastoral use.

Through skillful administration he accumulated a considerable quantity of gold. With this he acquired for the bishopric estates, castles, and villages such as Pniewno, Łukowa, and others situated in the land of Chełm, purchasing them from Christopher Sapieha.

Yet through a contrary turn of fortune, the bishop’s own relatives and kinsmen later seized these properties by force and excluded his successors from possession without any lawful title.

The Cossack invasion likewise inflicted great losses upon him. The treasury of ecclesiastical valuables at Brest, acquired at vast expense by his predecessors from ancient times, was

entrusted to priests to be transported to Volodymyr. Together with it was a large chest, believed to be filled with silver coin.

All these fell into the hands and possession of the Cossacks, to the incalculable loss of the See of Volodymyr. At that time all the episcopal vestments, silver vessels, crosses, mitre, pastoral staff, furnishings, and property accumulated through great industry, valued at more than a million, were lost.

Crushed by the news of this disaster and final calamity, he contracted a mortal illness. Yet he did not lose courage. Like the most patient Job, he immediately broke forth into praises of his God.

He covered the supports of his sickbed and his bedding with ashes and cried out with mouth and heart:

“The Lord gave, and the Lord has taken away; blessed be His name forever.”

Having distributed what remained of his possessions among the poor and religious, he commended his soul to their pious prayers.

Fortified according to custom with all the Sacraments, weeping and groaning, he uttered his final words:

“Naked I came forth from my mother’s womb, and naked I shall return to the earth from which I was taken. Lord Jesus Christ, Virgin Mary, and all the saints and my patrons, into your hands I commend my spirit.”

Amid these words he fell asleep in the Lord.

The administration of the Eparchy of Volodymyr passed to Jacob Susza, Bishop of Chełm. By the decision of the Metropolitan, the burial of Joseph’s remains was entrusted to the piety of Gabriel Kolenda.

He concluded the days of mortality on 2 September 1652 and began the years of eternity.

(page 382) **PACHOMIUS ORANSKI WOYNA, BISHOP OF PINSK AND TUROV AND COADJUTOR OF THE METROPOLITAN SEE OF KYIV**, having completed his novitiate according to the requirements of his vocation and probation, gave no slight hope of future consolation to Mother Religion. He professed his vows and the formula of profession at Vilnius into the hands of Metropolitan Raphael Korsak in the year 1618.

He was sent abroad to pursue his studies, to the great benefit of the Basilian commonwealth, and went to Rome, the foremost city of the world. There, in the Greek College founded and sufficiently endowed through the apostolic munificence and generosity of Gregory XIII, he devoted himself to philosophy and theology, earning the approval of the Roman Curia and of the entire university.

When he returned safely to his homeland, he was held in great esteem by the Fathers and prelates of the Order as a man powerful in word and deed. Therefore, after the bloody murder of Josaphat, he was elected superior at Vilnius by the solemn vote of all, and in the course of time also superior at Zhyrovichy. Everywhere he left behind enduring traces of an excellent reputation.

At last, promoted by virtue, assisted by uprightness of heart and soul, and guided by wisdom joined to a spirit conformed to God and His commandments, he attained the summit of ecclesiastical authority in Polesia, ascending the episcopal throne of Pinsk and Turov.

In addition to the public affairs which necessity required him to conduct, and the difficulties arising from the Cossack invasion which he pacified through prudent governance, he devised a method for recalling clergy devoted to schism to a sounder disposition. He sought to reconcile once more into one body those who had wandered from the road of salvation and withdrawn from the obedience owed to the Holy See.

He labored to eradicate and correct the coarseness of the uneducated clergy of Polesia, to refine them through spiritual

exercises, synods, and catechetical instruction, and to bring the uncultivated people to a better manner of life.

Fleeing the harmful effects of idleness, he wrote many things worthy of being known and composed replies to the adversaries of the Union. He arranged for the publication in the vernacular of his work against the *Perspective* of Father Cassianus Sakowicz, to which he gave the title *Zasłona od perspektywy albo Zwierciadło—A Veil against the Perspective, or a Mirror*.

During his episcopate, through careful economy, he accumulated a considerable sum of money, which he had promised to expend upon good works and offer to Mother Religion. Yet his delay in carrying out these good intentions taught both others and himself, through the oracle of truth, how harmful procrastination can be:

“All the men of riches have slept their sleep and found nothing in their hands.”

For only that man obtains the privilege of the blessed who has never placed his hope in treasures of money.

He yielded to death in the borderlands of Pinsk on 23 June, around the year 1653. His episcopal see passed with honor to Andrew Złoty, the exiled Archbishop of Smolensk.

† BROTHERS

BROTHER ANDREAS BIEDRZYCKI was a noble subject and a still nobler embodiment of every virtue. Having professed his vows and received the order of the diaconate, he completed the course of philosophy at Polotsk. He was singularly renowned for the grace-given gift of contemplation.

At Minsk he taught the liberal arts. Celebrated as a preacher from the very beginning, he was assigned to the same ministry at Navahrudak. Overtaken by consumption, this man of great promise was worn away by sufferings and yielded to death during Holy Week in the year 1654.

BROTHER MARDARIUS BRYLINSKI seemed born for every undertaking, being gifted in hand, voice, and intellect. He was highly capable of imploring the favor of God, gaining the goodwill of men, and committing words to paper. He was an excellent chorister with a distinguished voice and possessed a naturally keen understanding.

He desired to make God and virtue the foundation of all these gifts. He inhabited the Monastery of Saint Onuphrius in White Rus', where he was drowned by the Muscovites out of hatred for the Holy Union in the year 1655.

BROTHER GREGORIUS KOTKOWSKI, imbued with excellent virtues, learning, and orderly conduct, led in religious life a life pleasing to God, undisturbed by the adverse circumstances created by contrary opinions.

When a storm of calamities arose and oppressed the homeland from every side, and the Muscovites and Cossacks ravaged everything with fire and sword, he endured much in flight and still more at the hands of tyrants.

Having obtained permission from his superiors, he undertook the journey to Jerusalem as a pilgrim. He did not depart from his resolution until he had fulfilled his vow and completed the holy journey. He fixed kisses upon the sacred place where the feet of

the Lord had stood and where our Savior had accomplished our salvation.

He afterward joined a Father of the Order of Friars Minor of the Observance, who had served there as a missionary to the great benefit of souls and was returning to Rome under the pressure of necessity.

At approximately fifty years of age, Gregorius came to Sarepta of the Sidonians, or Sidon in Phoenicia or Syria. There he approached the bishop of that place, a most obstinate adherent of schism. Out of hatred for the Catholic Faith and the Union, that bishop gave poison to both travelers.

The other, saved through the strength of nature, afterward revealed at Rome the stratagems of the schismatics and publicly testified, especially before our own religious, to the innocence of his companion in travel and labor.

Gregorius, however, commended his soul to God in the communion of Holy Mother Church. His remains were buried the following day on Mount Sidon, near the Church of Saint Elijah. Having duly purified his conscience and been strengthened by the final anointing with holy oil, this exile departed for the eternal homeland. These events were attested by the parish priest of Sidon and by Brother Louis de Beauvois, Superior of the Holy Land.

BROTHER MACARIUS KUNICKI had confirmed by his vows his resolution to lead and complete his life according to the institute. He was devoted to the worship of God, the service of religious life, and the observance of the rules.

He consecrated the flower of his virginity to the Bridegroom of virgins; his life, body, and soul to God as his governor; and his conscience to his spiritual Father, upon whose direction he depended entirely.

Through love of Christ, he rendered light within himself every labor, however difficult. Full of merits in the ministry of the diaconate at Dubno in Podolia, he commended his body to the

Fathers of the monastery for burial and, through sighs and acts of love, sent forth his soul, beloved by God and the citizens of heaven.

BROTHER DANIEL PIECINKOWICZ did not fear to take up the Cross of the Lord and follow Him, being firmly confident that through it he would reach the heavenly homeland and obtain the Kingdom.

With great confidence he approached and venerated the Crucified, to whose will he had conformed himself entirely throughout life. He did not look back, for with heart, soul, and affection he longed for the reward promised by the Lord.

He regarded all things as contemptible in comparison with heavenly goods. Mindful of God alone and of eternity, he erased from his memory all the perishable things of the world.

Therefore, intent upon contemplation of the death and Passion of the Lord, he yielded to death while kissing the Redeemer.

BROTHERS PAPHNUTIUS AND JOSEPHUS KRUPECCYL, the first a deacon and the second a cleric, were brothers of Lord Athanasius, Bishop of Przemyśl.

Paphnutius, accomplished in every branch of learning, embraced the institute of the sacred Order during the time of Metropolitan Joseph Rutsky. Joseph soon followed him and rendered obedience to the Lord in all things.

They renounced the splendid but wretched life of the episcopal court and chose rather to be considered the least among others in the Order than, by striving after some lofty rank, to depart from the purpose of their vows.

Paphnutius did not judge himself worthy even to accept the priesthood, for humility alone went before him and drew him toward every good. Nevertheless, he received Holy Communion every day. He was a man of great and celebrated piety in his age, a true angel in the flesh, most chaste and most simple.

When the Muscovites devastated Brest and forced it to surrender, the two brothers were freely permitted to leave the monastery at Zhyrovichy. Hastening their flight, they departed for Volhynia and were received with the greatest humanity at Lviv by the Fathers of the Order of Preachers of Saint Dominic.

Paphnutius, however, was broken by illness and never again carried his foot outside the monastery into which he had entered. He was buried with solemn funeral rites and a monody.

Soon afterward a single coffin enclosed that inseparable pair of fraternal charity, transmitting to future ages the cherished memory of their love. In the year 1660.

BROTHER LUCAS SOBOLEWSKI, having expelled the sorrow of worldly things from the innermost chambers of his heart, was bound by the observance of his vows and by the love of God alone.

When he recognized that heaven and earth preserved the law of God with unwearied constancy, while in so vast a commonwealth of God he alone seemed in some manner a stranger who did not fulfill all His decrees, he was frequently crushed with sorrow because he had offended his Lord and Creator.

Hence came his frequent tears, still more frequent confessions, and noble sighs directed toward Him through whose love alone he lived and hoped.

While he thus grieved in soul through the love of God, in the midst of his youth he experienced bodily sufferings, and departed for the heavenly homeland.

BROTHER JOSEPHUS RZEPNICKI strove to gather in religious life a whole company of virtues. Above all, however, he was an intimate observer of fraternal charity.

He embraced with every desire that virtue which had bestowed upon him so many benefits and promised so many rewards. Above the other virtues he preserved peace, because he knew well that God is always found in peace.

He nowhere gave place to the enemy, lest among the sweetness of honey he should mingle poisons more bitter than gall.

The charity which he had cultivated throughout life he not only did not abandon in death, but himself obtained its reward when he surrendered his soul amid the kiss of peace and fraternal love at Chereya.

BROTHER JOSAPHAT MOGILNICKI devoted himself to ordering his life in holiness, dedicating his heart and soul to God, his name to religious life, and his entire life to the saints.

He expected the end of life each day and prepared himself for that journey through every religious exercise, knowing that it had been certainly decreed that he must undertake it.

He maintained constant compunction of heart as a medicine for the care of human souls. He was indefatigable in labor, while eagerness and obedience impelled him to undertake every good work.

He was deeply devoted to the Blessed Virgin Mary and crowned her each day with a chaplet of prayers. Imitating the heavenly herald, he saluted her and surrendered his soul with the names of Jesus and Mary.

BROTHER EUTHYMIUS inhabited the ascetic house at Supraśl. There he led a life filled with virtues and exercised the ministry of a deacon, a service familiar to the angels.

When the Muscovites invaded Supraśl, many were compelled to suffer numerous afflictions. This athlete of Christ fought for the Union of His Church with the courage of the martyrs. He was beaten with clubs, struck and thrown down, and subjected to various torments.

At last he sought refuge in the catacombs of the deceased brethren. Yet even there he was discovered, savagely murdered, and left dead among the dead—though forever a living victim offered for the Holy Union. In the year 1660.

BROTHER TIMOTHEUS HUKAŁO, having renounced himself and his own will, followed the obedience of his superiors with great eagerness of soul.

He was deeply devoted to rendering praises to God and singing hymns. He frequently attended the sacred church with the intention of worshipping God, burned with fervor in contemplation, and was borne with great devotion toward the suffering Christ.

A lover of patience and humility, he spent almost his entire life at Supraśl, disliking changes of place. He changed his dwelling only when he changed this life for the next.

BROTHER HILARION CHODYKA, a deacon born at Polotsk in White Rus', spent a considerable period in courtly service under Lord Kolenda.

He afterward came to love the private religious life at Supraśl, where he received the habit and made profession. At Vilnius he pursued the humanities and gave great promise of becoming an accomplished orator.

But, overtaken by death, he ceased both to study and to live at Vilnius in the year 1665.

BROTHER MARIANUS POLNOWSKI OF MSTSIBAVA, a deacon, vowed the first years of his youth to the religious life of Saint Basil. Because of his young age, he was required to spend three years in probation. Summoned to Supraśl, he advanced in virtue and merited promotion to the order of the diaconate.

After returning to Byten, he obtained from the Most Reverend Benedictus Terlecki, Protoarchimandrite, letters of obedience assigning him to the Monastery of Derman. Attached to Lord Chmielewski, Bishop of Przemyśl, he remained at Dubno. He also spent a year at Chełm, enjoying the greatest love of all and providing them with an excellent example.

From there he traveled with Father Joachimus Ohilewicz to Rome and afterward to the Greek monastery in Sicily called Mazzara.

Having spent a year and a half there, he returned to Rome on 13 June, while the Apostolic See was vacant following the death of Pope Alexander VII.

After only a short stay there, he departed for his homeland in order to avoid the approaching summer and its harmful heat. Returning to Zhyrovichy, he ordered his life by the best means and devoted himself to advancement in religious virtue.

He met a glorious death, concerning which the Venerable Father Pachomius Ohilewicz provided distinguished testimony: that Marianus bore both his illness and death religiously and peacefully, with an equable and constant soul; that the Metropolitan attended his funeral, approved all its ceremonies, and accompanied him to the catacombs of the Fathers.

Before the end of his final struggle, he asked that the Litany of Loreto in honor of the Blessed Virgin be sung. He surrendered his final breath in the words, “Lord, have mercy.” He was highly skilled in Greek, Italian, and other languages. He died on 4 February 1668.

BROTHER SAMUEL SZEREMEŁT OF POLOTSK depended entirely, throughout his life, upon the religious institute, from which his life, conduct, exercises, and spiritual advancement received their proper method.

Scarcely any other prelate adorned the religious name with so many virtues or distinguished it by so many merits. Nor is this surprising, since his life was comparable to that of the angels.

Yet the decree of death pursued him in his youth. At only sixteen years of age, having been struck by paralysis in the monastery at Byten and having almost completed the purgatory of this life, he accepted death in the year 1671.

BROTHER ADRIANUS KORSAK, son of the Standard-Bearer of Polotsk, completed his novitiate at Byten in the greatest holiness and piety while still scarcely beyond childhood. Having received the order of the diaconate, he advanced along the path of perfection toward every virtue.

At Polotsk, before the sacred relics of the holy martyr Josaphat, he served with every degree of religious modesty and promoted the worship and honor of this Abel of God and of Rus'.

Though perfected in a short time, he fulfilled many years through the excellence of his religious life. Armed with the entire company of virtues, he declared himself ready to meet the death of the just in the year 1677.

BROTHER DIONYSIUS PRIMA, a man of good character and formation, great uprightness and gifts, exceptional piety and observance, rendered distinguished service to religious life and to the Monastery of Zhydychyn.

There, amid tears and supplications directed toward the Lord God, he ceased to live. He rejected every honor and indeed every rank, desiring a nobler and more abundant dignity in the heavenly homeland.

He continually repeated: "I shall become still more contemptible than I have been in the eyes of the homeland and of the sacred Order." Yet his death became precious in the sight of the Lord in the year 1677.

BROTHER THEODOSIUS STEFANOWICZ, excellently instructed in regular discipline, obtained through the assistance of the saints—whom he always desired to possess as patrons—victory both in many other battles against the enemy and in the conflict against the temptations of the flesh.

At Minsk he practiced every means of living well. At Zhyrovichy he devoted himself to spiritual contemplation. At Byten he aimed at perfection. At Dubno he led a solitary life.

He concluded his life in its final struggle at the Monastery of Leszczyn in August 1678.

BROTHER PHILARETUS RADKIEWICZ, a deacon from Różana, traveled to Chełm after completing his novitiate in order to pursue the humanities. There he devoted himself to acquiring

virtue and bringing his spiritual advancement to maturity, while also applying himself diligently to his literary course.

After he had begun rhetoric, he was exhausted by the severity of illnesses which had afflicted him for a long time. Following many struggles, fortified with all the Sacraments, he concluded his life at Kulemczyce amid sobs and pious aspirations in the year 1681.

BROTHER BONAVENTURA BOKSZA, a young man of great hope and promise, surpassed others through his excellent natural disposition, orderly conduct, literary learning, and observance of the rules. He was distinguished by every mark of a proven manner of life.

Having received Holy Orders and completed the philosophical course at Vilnius, he was sent to Prague in Bohemia to study theology. There he gave great promise of advancement both in learning and in holiness. On several occasions he preached the word of God from the pulpit with great acclaim.

When an epidemic and malignant fever raged, and plague itself became mingled with them, all the residents of the seminary fell ill. Bonaventura alone continued to exercise charity toward the others. As they recovered, he himself paid the debt of mortality at Prague in the year 1680 and was buried there.

BROTHER RAPHAEL BADOWSKI OF MINSK, a laureate poet and orator, gave his life and service to the sacred religious state at Byten. There he was imbued with excellent qualities of virtue and conduct.

Sent by the authority of obedience to Różana, he exercised the office of preacher not merely according to his ability, but to the astonishment of his hearers. Through keenness of intellect and singular skill, he proved highly effective everywhere.

He was afterward sent to Braunsberg to complete philosophy. When certain circumstances arose that were contrary to his state, he obtained permission from the rectors to travel to Warsaw and present his complaint to the Apostolic Nuncio.

Freed from this anxiety, he resided at Chełm. While returning from there to Byten on the day after Pentecost, he was drowned in the currents of the River Bug, nine miles from the city of Brest.

Nevertheless, both on that day and on the preceding one, he had purified his conscience through the Sacrament of Penance with Father Wierzbicki, parish priest of Gnojno. He had also preached the word of God in the Latin church at Niemirów.

No one can scrutinize the judgments of God, who sometimes inflicts punishment even for hidden faults. Raphael was buried there amid the profound sorrow and tears of all classes of society, for his innocence and reputation for piety had made him worthy of praise and public commendation.

It pleased the Lord that this should occur on 14 June 1682, the very day sacred to Saint Basil.

BROTHER SEBASTIANUS STABINSKI, a man distinguished by simplicity and patience in adversity, renounced the world and professed religious vows. He thereafter strove continually toward perfection and the practice of every kind of virtue.

He first supervised temporal affairs at Byten and afterward at Zhyrovichy, always with religious modesty and the daily exercise of piety. He cultivated humility so greatly that, out of love for it, he refused to receive Holy Orders, although he was judged suitable and worthy.

Thus leading an upright life, obeying the will of his superiors in all things, and being deeply devoted to the Blessed Virgin Mary, he contracted a mortal illness. Still intent upon piety, and most excellently prepared through the reception of Holy Communion, he yielded to death in the year 1685.

BROTHER DAVID SZCZEHELEWICZ entered the ascetic house at Byten and, by vows professed upon oath into the hands of his superior, promised that he would become a follower of Christ the Lord and a son of Holy Mother Religion.

At Byten he advanced through spiritual exercises and, by command of his superior, attended to temporal administration for nearly four years. At Zhyrovichy he performed the same duty for a full decade and also merited promotion to the order of the diaconate.

Shortly afterward he contracted weakness and illness. Like a most patient Job, through thanksgiving and prayer he begged that heaven, upon which he knocked, might be opened to him. Accompanied by his virtues, this worthy runner in the course of an upright life immediately entered it on 23 June 1687.

BROTHER TOBIAS KURYŁOWICZ OF VILNIUS, just as he began his religious life from God and through the probation of the spirit, so he continued it by gaining divine favor through virtues and spiritual exercises. He attained a high degree of advancement toward every good, especially toward upright living.

He sought wisdom for the proper ordering of his present life and understanding for the correction of his past. Through devout faith in God, he looked forward to a blessed conclusion and, by divine mercy, merited to obtain it.

At Czerlona, devoted to God, the Blessed Virgin Mary, the saints, and especially the patrons of his Order, he departed from the world for the heavenly homeland in the year 1691.

BROTHER JOB MAKAREWICZ gave almost the final portion of his life to religious life, for he was already more than sixty years old when he subjected himself to the will of Christ and of his superiors.

He was a man of great modesty and piety, most eager to endure labor, and entirely sincere, faithful, and devoted toward his superiors. After completing ten years in the Order, this old man of the simplest spirit remained confined to his bed for half a year and bore both inward and outward sufferings with the greatest modesty.

Duly fortified with the Sacraments, he departed from among the living at Byten in June 1694.

BROTHER JOSEPHUS PIKULICKI merited distinction in the Order through holiness and the practice of virtue, as well as promotion to the diaconate. Through the integrity of his conscience, the orderliness of his conduct, and the fervor of his spirit, he was comparable to the angels in life and behavior.

He was greatly beloved by his superior, Symeon Jackiewicz, with whom he spent days and nights in prayer and contemplation. Into that superior's hands he also commended his soul to the Lord God. He rests at Byten.

BROTHER BESSARION KOZŁAKOWSKI, a deacon, renounced schism and received the religious habit. He had previously exercised the ministry of the diaconate for almost three years in the sacred chapel of the palace of Alexius, Emperor of Muscovy.

At Byten he renewed his life within the Holy Union. He was skilled in many forms of manual work and possessed an excellent knowledge of Slavonic letters. He ordered his life toward the attainment of every virtue and toward confirmation in the religious spirit.

By the will of his superiors, he inhabited many monasteries, everywhere providing a great example to all. He completed the course of his life at Czerlona in May 1695.

BROTHER BASILIUS DOBRZANSKI, born in Podolia of two schismatic parents, was a young man of excellent character. At Volodymyr he gave his name to the studies of learning, and at Byten to the service of Jesus and Mary.

Having completed the novitiate of spiritual advancement, he was enrolled upon the roll of the professed of the Order of Saint Basil. His father resisted this completely, uttering many threats and leaving no stone unturned to recall the young man to his ancestral home. Basilius, however, openly confirmed his resolution with constant purpose and zeal, even at Zhyrovichy.

He was therefore sent to Volodymyr to teach in the schools, but began to suffer from ill health. Transferred to Lutsk in order

to recover his bodily health, his most pious soul, accompanied by innocence and spiritual virtues, flew to heaven. He was buried there in the year 1696.

BROTHER SIGISMUNDUS MICHNIEWICZ, distinguished in the world by a great name and fortune, had devoted his service and zeal to the profession of arms. With a courageous spirit he fought against the enemies of his homeland in defense of its integrity.

Weary of a life entangled in dangers and hardships, he hastened to Byten. After probation and profession, he spent four years in that sacred ascetic house to the edification of all.

Having obtained permission, he departed for Supraśl, both to recover his health and to assist his brother Josaphat, Abbot of Supraśl, whose eyesight had already failed and who required assistance.

Nevertheless, he had bestowed many goods upon the church at Byten, including vestments, silver chalices, and similar gifts presented to the sacred place. Out of pure humility, he refused to receive any Holy Orders.

A lover of frugality, he abstained completely from every drink except the common beverage called beer. Through his labors he greatly benefited the monastery at Supraśl, winning the goodwill of military men through his skill and generosity.

Finally, when a malignant stroke descended upon his heart, he prolonged the practice of every virtue without failing until his final struggle, despite the brevity of life. He died at Supraśl in May 1696.

BROTHER JOSAPHAT BARSZCZEWSKI received the sacred cowl of the Order of Saint Basil at Vilnius and there professed his vows. He afterward applied himself with still greater ardor to every good work.

He was a truly innocent soul, a lover of humility, and deeply devoted to the performance of religious services. In spirit and

heart he was borne toward God, the supreme Good, and was most fervently devoted to the Blessed Virgin of Vilnius.

When illness increased, he asked forgiveness from everyone and was fortified beforehand with the Sacraments. He completed his life while still in the flower of youth in the year 1696.

BROTHER EUTHYMIUS MIHUNIEWICZ, formerly a councilor of Navahrudak, became a cenobite at an advanced age. He observed the institutions of Saint Basil and practiced obedience.

Although he was not professed, he ordered his life excellently toward the practice of every virtue, especially humility and piety. While advancing in the religious state at Navahrudak, he led a life burdened by illness and gradually declined. Prepared by the Fathers, he died in the year 1699.

BROTHER ATHANASIUS SAWICKI OF ZHYROVICHY had first embraced the military state. During the campaign at Khotyn he was captured by the Turks and enrolled among their slaves.

Delivered through the assistance of the merciful God, he served the Venerable Father Ohilewicz, Vicar General. At last, at Byten, he obeyed God by responding to His vocation, advancing in virtue and cultivating piety and holiness.

After duly fulfilling the duties of temporal administration at Byten, he was entrusted with the estates at Torokany belonging to the portion of the Protoarchimandrite. Although they had been largely devastated by the military ravages of both Lithuanian and German troops, he began to restore them to a better condition.

But Lord Gedeon Oranski, Bishop of Chełm, invaded the aforementioned estates through his agents, expelled Athanasius, and claimed them as his own right. Stripped of everything, Athanasius returned to Zhyrovichy.

Excellently prepared and providing great edification to the Fathers standing around him, he departed for the heavenly realm in the year 1699.

BROTHER ANTONIUS HREKOWICKI, devoted from youth to spiritual exercises, continued to practice them in religious life. He advanced with great steps toward virtue and did not depart from observance of the rules by even the breadth of a fingernail.

He suffered greatly from the Muscovites and Cossacks and was frequently beaten with clubs so that he might renounce the Holy Union and curse the Apostolic See. Like an immovable rock, he stood firm against all their assaults and received every insult and blow in his soul and body.

At last, their most impatient malice fastened an enormous stone around his neck and cast this confessor from a precipice into a deep river. Thus, while his body was submerged, his soul was raised to the heights.

BROTHER ADRIANUS PODBERESKI, born of distinguished noble parents in the Palatinate of Polotsk, was long detained in his ancestral home by love for his family.

At last, obeying the spirit which called him inwardly, he withdrew to Byten and, after completing the period of probation, professed his vows.

But in the tenderness of his youth, the sickle of death cut down this flower of religious life, destroyed its earthly promise, and buried it in the tomb.

BROTHER ADRIANUS ZEMBRZYCKI carried the integrity of the professed religious state with him even to the grave.

His youth was adorned by exceptional virtues. Orderly conduct commended the wisdom by which he far surpassed those of his own age, while piety, exemplary life, modesty, and virginity proclaimed his excellence. He would have become still more praiseworthy in maturity had death not envied him.

A disciple of the Virgin Mary, he devoted his heart and his entire self to her. Falling asleep in the Lord, he placed his soul within her bosom, worthy of living in eternal remembrance.

BROTHER SERGIUS MALINOWSKI, perfected in a short time, fulfilled many years. He had scarcely passed his twentieth year when, as a despiser of the world, a lover of heaven, and a diligent observer of vigils, he lived for God and His glory.

He strove toward perfection with every effort, and in him one could easily recognize an image of perfection and of those who are perfect.

No night was so long that spiritual reading did not shorten it. No food or drink was sufficient, for austerity, warring against the softness of the flesh, and love of chastity deprived him of them.

He truly lived as though he did not exist for himself. From the promise of youth and the flower of his age, he was transferred to the tomb.

BROTHER CORNELIUS OMELANOWICZ, having professed religious vows, was a most exact observer of them.

He devoted himself to ecclesiastical psalmody and frequently applied himself to Holy Communion and prayer like a heavenly angel. He watched daily over the preservation of pure thoughts.

Nowhere did he grant entrance to the wicked authors of temptation, who sought to overcome his soul and lead it away from God the Savior.

Because he rejoiced in uprightness of soul and spirit, he entered the road of eternity, although departing before the natural term of life. That road conducted him to life and to the homeland of the saints.

BROTHER MARCUS JACHIMOWICZ, with the same piety with which he began religious life, was borne without ceasing toward his Creator.

He was distinguished by the greatest modesty and proven uprightness and was an observer of charity and inward concord. He did not consider it burdensome to fulfill even the lowest duties. Indeed, through love of God and with complete humility, he labored to carry out the will of his superiors.

He completed almost the whole course of his life at Zhyrovichy, beloved by God and the Fathers and highly necessary to religious life.

Fortified with the Sacraments, he paid the debt of mortality there, that he might show himself a free citizen in heaven.

BROTHER CLEMENS RZECZYCKI, disposed by nature toward every good from his earliest youth, gave his name to religious life and advanced toward perfection by every step of virtue. He fled idleness and lethargy as though they were the bite of a viper.

Skilled in every kind of manual craft, he sometimes made or repaired clocks and at other times carved forms of various kinds from wood. Neither the cunning enemy nor human envy ever found him idle.

He remained for a long time at Byten, devoting himself to rendering praise to God. At Alba Ducalis and at Brest he was likewise beloved and useful to all, laudably fulfilling the duties entrusted to him.

Around the fortieth year of his life, dropsy spread throughout his whole body. As the illness grew daily more severe, he withdrew to his own people at Dziewiątkowicze, although he desired to bring his life to its conclusion at Zhyrovichy.

Oppressed by the disease and prepared for death by the Fathers of his Order, he departed from this life. He was buried in the church at Dziewiątkowicze in the year of the Lord 1695.

BROTHER TIMOTHEUS KODZINSKI, having laid aside the military belt, received the cowl at Supraśl. Inclined toward every good in religious life, he long supervised temporal affairs there, to the great advantage and benefit of the monastery.

By the Lord’s permission, he incurred a certain ecclesiastical censure for a particular cause. He sought to expiate it not only through a public penalty, but also through voluntary penance continued throughout his life, with the dispensation and absolution of his superiors, openly acknowledging his fault.

Having completed more than forty years in the Order, he performed his final obedience at Zhyrovichy. He spared himself no labor in temporal administration and continually sought the welfare of the community.

Consumed by old age, duly prepared, and accompanied by the prayers of the Fathers, he exchanged life for death.

BROTHER STEPHANUS WARKOWSKI left men uncertain whether, in answering his vocation, he had abandoned the world or whether it would be more fitting to say that he had never truly belonged to the world at all. At thirteen years of age he hastened to the sacred enclosure of the Basilian religious life at Byten.

From his very childhood he had looked toward heavenly things. There he learned to read and write, although before then he had scarcely known even the elements of letters. Piety grew together with him, assisted by the support of the virtues.

He sang praises to God in imitation of the angels and repeated his lessons in imitation of learned teachers. He failed in no duty imposed upon him by obedience.

Possessing humility, he was steadfast in adversity and composed in prosperity. Devoted to the saints, and especially to the Most August Virgin, he allowed no hour to pass without saluting her at least once. He was therefore received into her maternal bosom.

BROTHER GERVASIUS ZŁOTARZEWSKI dedicated to God through religious vows a soul enriched with glorious virtues. A true follower of Christ and a devotee of the Blessed Virgin and the saints, he became a true pilgrim during this life.

Three times he visited on foot the thresholds of the Princes of the Apostles, and, what was still more remarkable, completed these pilgrimages in exceedingly little time.

He regarded his condition as blessed when he sought to please God rather than men. He feared the commandments of Christ, but not the hisses of the people. He was therefore most zealous for divine honor, a most exact observer of religious vows, and a fervent lover of virtue.

He kept vigilant watch at the gate of the monastery at Zhyrovichy, to the great benefit of the others. He never put the prayer chaplet out of his hand and strove continually to bring perfection to maturity.

He first served among the Calced Carmelites, in whose Order he spent several years, and afterward entered the Basilian family, in which he lived piously and according to the rule for more than forty years.

When he had wasted away from old age at Zhyrovichy, he offered to the Fathers his conscience relieved through penance and his soul purified through life-giving confession, that it might be commended to God. He died in the year 1696.

BROTHER BARNABAS KORZAN dedicated the first training of his life to the novitiate of religious life and gave great promise through the excellence of his character.

Entirely aflame with the heavenly spirit and burning with love for religious virtue and perfection, he was beloved by all his fellow novices, pleasing to his superiors, and approachable toward everyone else.

Distressed by an inward change, he asked his superiors to clothe him in the Great Schema, so that he might be enrolled among the professed and become a participant in their privileges.

But a radiant death forestalled his intention. It took away his life, but not the intention of his soul, by which he had

professed Christ. He therefore found his portion and place among His servants.

BROTHER SABBAS SZOŁKOWSKI embraced within the brevity of his life a compendium of the virtues. He was shown to have lived more for God, virtue, and piety than for years and the world.

With the pure eyes of his heart, he continually contemplated God. He delighted in good and honorable conversations but became deaf to jokes and idle speech. He abhorred wicked and obscene words, which corrupt good morals.

Lest he should become even momentarily the slave of his enemy, he cried out to the Lord with heart, mouth, and affection, expiating both his own offenses and those of others.

Comparable to the angels, he would have become, had death not overtaken him, a great zealot of the Basilian family. But heavenly providence shortened his days in this life so that it might prolong them in eternity.

BROTHER LAZARUS SKORODEYSKI was an untiring follower of Christ, an eminent lover and promoter of His honor and glory, and an avenger of offenses committed against Him.

He acknowledged himself to be a sinner so that the Lord might dine with him. He entered the banquet of the Lord with great contrition of soul so that he might be united to Him through devotion.

He abhorred every deformity of sin and offered himself as a living victim acceptable to the Lord through the frequent renewal of his vows. He continually renewed within himself the remembrance of God.

Like a heavenly angel upon earth, he assisted the Lord’s Sacrifice in the ministry of the diaconate with reverence and love. Intent upon vigils and watchfulness, he devoted himself to reading and writing, recording many things with his pen and still more within his mind.

He had begun advancing toward the priesthood, but death came first, so that he might offer sacrifice only in heaven.

BROTHER LAZARUS UNIFANTOWICZ was commendable for his simplicity and uprightness of soul alone. Like a dove without guile, he consecrated his days to God.

He carried out with eagerness everything commanded by the will of his superiors. Because he possessed no literary education, he devoted himself to contemplation and manual labor.

His life was a rule for simple men, whom he did not cease to instruct in spiritual wisdom, encourage toward virtue, and inflame toward Christian works at Berezwecz and elsewhere.

He abstained not only from grave sins but also from those which appeared light and were commonly neglected and despised, as though no account would have to be rendered for such things.

At Uszacz, in his declining years, he lived burdened by illness. In order to return his life intact to the Lord, he dissolved the union of body and soul in the year 1699.

BROTHER SIMON ZDANOWICZ professed the religious institute in the monastery at Vilnius. A lover of simplicity and an observer of charity, he devoted himself to acquiring perfection in virtue and renewing religious discipline.

He was a most rigorous cultivator of obedience in every command and carried out with the greatest diligence the duties imposed upon him by his superiors.

In various monasteries he performed duties of temporal administration and sometimes even the lowest services out of love for God. He was a most ardent lover and diligent follower of humility.

He remained for a long time at the cathedral church in Polotsk and was deeply devoted to the blessed martyr Josaphat. He caused all his actions to depend upon and be directed by the martyr’s

intercession and desired that his own body should be laid near his relics.

When death approached, he commended himself to the Blessed Virgin Mary and the other saints. Duly prepared and fortified with the Sacraments, he departed from this life in the year of the Lord 1700.

BROTHER MATTHAEUS ZANKIEWICZ followed in the Basilian ascetic house at Chełm the life common to the other followers of that family, directed toward the attainment of perfection.

There he devoted himself to practicing virtue, conforming his conduct to observance of the rule, learning discipline, and attending to the salvation of his one soul.

He continually applied himself to prayer, piety, the singing and recitation of psalms, and the examination and purification of his conscience.

He was most patient in the afflictions which arose by the permission of God. Because of some hidden defect of nature, he frequently suffered from epilepsy. He fled every occasion that might provoke it and spent many years under this tribulation of soul.

Therefore, always prepared because of the uncertainty of his life, he continually considered its final struggle. In the year 1700 he was overcome by the same illness and expired.

BROTHER JUSTINUS LANIEWSKI OF VOLODYMYR IN VOLHYNIA was born of upright parents. From his earliest age he was disposed toward every discipline and refinement of conduct.

He devoted himself to literary studies at the academy of our Order in Volodymyr, earning such applause and praise that he attracted the great esteem and affection of learned men.

Having been finely imbued with the humanities, he departed from Volhynia and hastened to the Basilian school of spiritual advancement. Clothed in the sacred habit, he displayed the

excellent example both of an angel and of a properly ordered man.

He was a virgin in soul and body, an angel in his continual performance of the divine offices, and a man of uprightness and prudence, possessing equanimity in enduring and overcoming every difficulty.

Having professed religious vows at Byten, he spent three years in philosophical studies at the University of Vilnius as an alumnus of the Pontifical College, laboring toward the academic laurels. He earned such applause from the university that he deserved to be called not merely a master but rather a doctor.

Having also completed one year of theology, he gave exceptional evidence of the highest advancement and of the profound capacity of his mind. He not only resolved every difficulty with ease but was himself able to discover intricate and subtle questions.

Frequently appearing as a distinguished preacher, he inspired great hope in his hearers. Eventually, however, he fell into the distress of an excessively scrupulous conscience. Wearied by this, he necessarily suffered a certain inability to perform his other duties.

Therefore, upon the counsel of a few and through the insistent favor shown to him by many, he was sent to Rome to continue his studies.

After a year, because of the intemperate climate, which was contrary to his constitution, he contracted his final illness. Deprived of sufficient medical assistance, he was compelled to return to his homeland.

As the illness increased daily, he reached Venice. While traveling onward toward Vienna in Austria, he began to fail severely. There, after eliciting heroic acts of virtue and receiving the saving antidote of the Sacraments, he yielded to death in the very beginning of youth, in the twenty-fifth year of his age.

Thus, by the will and disposition of the Lord, upon whose will we all depend, he frustrated the hopes and intentions of his superiors. He was buried in the year of the Lord 1700.